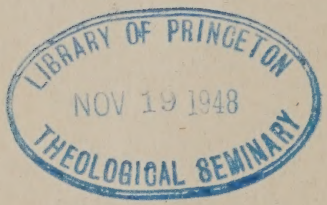
RISING THROUGH THE DUST

ARCHIE R. CROUCH



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RISING THROUGH THE DUST

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RISING through the DUST

THE STORY OF THE CHRISTIAN CHURCH IN CHINA

by ARCHIE R. CROUCH

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ARCHIE R. CROUCH was born in South Dakota, lived most of his early life in North Dakota, was graduated from Jamestown College in 1930 and Princeton Theological Seminary in 1933. Later during furlough periods he did graduate study at Cornell University and the University of Southern California. In 1936 Mr. Crouch was commissioned as a missionary to China by the Board of Foreign Missions of the Presbyterian Church in the United States of America and assigned to work in the Riverbend Christian High School in Ningpo. War years led him into relief work and service among the Lolo and other tribes along the China Border. As English Secretary of the Border Service Department of the Church of Christ in China and Director of its Department of Inter-Church Information, he rendered significant service in the development of the "Border Service" missionary venture of the Chinese Christians. He also had an active part in the establishment of Christian occupational cooperatives in South Yunnan. Mr. Crouch is widely known for his missionary stories and articles that have appeared in many church periodicals. He plans to return to China in 1948, after a study furlough in this country.

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Dedicated to a better world

for Hwa-li and Teh-li
for John and Mary
for Kenji and Kiyo
for Hans and Greta
for Eric and Olga
and all those others
to whom the future belongs.

PREFACE

"THE world's peace rests with China, and whoever understands China . . . holds the key to world politics during the next five centuries." This statement was made by John Hay fifty years ago when he was our Secretary of State. If Mr. Hay's words are true, and I believe they are, then none of us can afford to face the future without some attempt to understand the "Chinese puzzle."

I am both directly and indirectly indebted to the people of China for the material in this book, most specifically indebted to those Chinese friends and colleagues with whom I have shared the greatest part of the last twelve years. I am especially grateful to those intimate Chinese friends who opened their lives and homes to me during four of the difficult years of war; to the faculty of Riverbend Christian Middle School of Ningpo with whom I fled to a country village to carry on our work; to Mr. and Mrs. W. B. Djang who took me into their refugee home in West China; and to the Chinese families of the Border Mission who cared for me as their own while I lived among them.

For further assistance I am indebted to Mr. Charles H. Fahs of the Missionary Research Library in New York; to authors who have given permission to quote from their works; and to friends who have read and criticized the manuscript. Dr. T. H. Ames of Berkeley, California, gave an unusual amount of time and thought to a critical reading of the manuscript and made several trips to southern California to help me with revisions. I am grateful for his interest and help. Mr. W. B. Djang has sent valuable corrections of fact and suggestions after having read the manuscript in China.

I am especially grateful to my wife for her constant reading and rereading of the manuscript and for her valuable suggestions as to form and modes of expression. Since all this work has been done in spare time snatched from a busy schedule, a word of appreciation should be recorded for Edward, Carolyn, Curtis, and William who have cheerfully contributed their share of a father's time and attention to make this book possible.

ARCHIE R. CROUCH

Fullerton, California
1947

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RISING THROUGH THE DUST

Chapter 1

ABOVE HUMAN CONFUSION

WE could see nothing but the vivid exhaust from our motors as we took off at Calcutta in the deep darkness of the early morning. An hour later the sunrise began to color the eastern horizon, and we found ourselves about five thousand feet above the delta country of the Ganges. The plane seemed incredibly slow as we watched the crazy-quilt pattern of streams and mud inching along below us.

Another hour took us far to the left of Mt. Everest, which was lost in a bank of cloud on the horizon. In another ten minutes we were abreast of Kanchenjunga, the white pyramid of snow and ice that is the third highest mountain in the world. Strange how quickly we lost sight of that 28,000-foot peak as we flew on up the rich valleys of Assam!

We climbed steadily into the clouds and then over them until the altitude popped the cork from a British officer's whisky bottle and sprayed the cabin with liquor. Each time we flew between the sun

above and a white cloud directly beneath we could see a circular rainbow on the cloud. In the center of every rainbow circle was the shadow of our transport plane — a black cross encircled in glowing color, the symbol of sacrifice and salvation at the center of the sign of hope and promise.

As we proceeded, the jungle faded out and the mountains became red and barren, while at the same time the valleys became more and more intensely cultivated. When I saw every possible square inch of the mountainsides terraced and under cultivation, I knew we were over China. A little later we bumped down through the clouds over a beautifully fertile plateau, and when we stepped out of the plane at Kunming, we were still sixty-two hundred feet above sea level.

We were immediately absorbed by the yellow dust, the roar of machines on land and in the air, the demands of porters, and the whole swing of Chinese life. Soon after landing I set out to find the churches in Kunming. The buildings were easy to spot. Rising through the dust of one of the main streets was the graceful spire of the Roman Catholic cathedral holding aloft the cross of Christ. Farther out in a new section of the city, I found the Church of Christ in China, holding her cross above the clouds of dust raised by trucks speeding up and down the road that leads to Burma. These two churches represent the two main branches of Christianity in China, Roman

Catholic and Protestant. The name "Church of Christ in China" is a translation of the Chinese terms *Chung Hua Chi Tu Chiao Hui*,[1] which is the name for a union of fifteen Occidental denominations into one Chinese denomination.

CHRISTIANS OF KUNMING

My introduction into the life of the Kunming congregation of the Church of Christ in China took place the moment that the Reverend T. K. Chiu opened his study door in answer to my inquiring knock. "Our church choir is going to sing at the American Army hospital tonight," he announced after the usual conversational preliminaries. "Won't you join us?" I did and was initiated into my second term of service in China with a bowl of rice and cabbage flavored with fat pork, only dish in the choir's simple meal before the long ride out to the hospital. But the never-to-be-forgotten part of the experience was the inspiration of the sacred music sung by this choir for our hospitalized American boys. The tears in the eyes of many of those lads and their subsequent thunders of applause proved that the spiritual life I felt was not just a missionary's bias.

The choir was made up of youth from Kunming. Most of them were students from the high schools and the university that had made long treks into the southwest during the earlier phases of the war. All

[1] See pronunciation guide on page 180.

of them were personally acquainted with hardship, and they were still in school for two reasons: because they had survived the bombings and the dangers on the road to the west and because they valued an education so highly that they had risked everything to get one. All this made a difference in their singing. They had had personal experience with God's eternal truth, written into Christian music by composers who also knew the gospel message of comfort in times of sorrow, hope in spite of the loss of all material possessions, strength at times of extreme physical weakness, and courage to endure pain. When they sang, one could feel God's presence.

Pastor and Mrs. Chiu are the kind of people who appeal to Chinese youth. They, too, had moved to the frontier country to help keep Chinese resistance alive and strong, and they had shared all the hardships of war with the youth of their country. Their teaching, preaching, and personal counseling were practical and helpful because they were based upon careful training, such as the students themselves were getting, and it was sharpened by the experiences of war.

The following Sunday I worshiped in the beautiful little Chinese church from which the singers had come and where Mr. Chiu has complete charge of the program and services. The church building and the manse were planned by a Chinese architect and built of Chinese materials bought and paid for by

the members of that congregation. It was there that I first saw the cycle of the world mission of the church completed, for some of the visiting members of the congregation were American boys with the dust of the Burma Road on their uniforms, worshiping in a Chinese church under the leadership of a Chinese pastor.

Perhaps some who read these words worshiped in that church during their period of service with the American Army in China. If so, they already know some of the members of that congregation. For those of you who have never been in China, perhaps the best way to begin to become acquainted with Chinese Christians is to meet a few whom I can introduce, some of whom I know personally. They come from many different parts of China and from many different backgrounds. Because of this fact they may be taken as typical of the followers of Jesus Christ in China today.

AN ARTISAN IN BAMBOO

I have a picture of Chu Teh-chen before me as I write. He is sitting in a bamboo chair of his own manufacture under a bamboo lean-to that he helped us build just inside the main gate of a church compound in Ningpo. He wears loose-fitting blue cotton trousers on which only two large patches are visible. His jacket is black cotton cloth, patched and worn-looking. His black hair has only about two weeks'

growth from his last head shave, the cheapest kind of barber service in China. His cheek bones protrude, and his eyes appear to be deeply set because he is underfed. Yet, if you could see the expression in that face, as I see it both in the photograph and in my memory, you would see the light of the Christian faith shining there.

This faith was there in spite of the fact that Chu Teh-chen could hear ironclad heels clicking on Ningpo cobblestones as enemy soldiers marched up and down the street on the other side of the wall. That light was there in spite of the fact that he had been on the alert with us for two days and nights as the invading armies had fought for control of the city; in spite of the fact that none of us in that refugee camp could know what might happen to our own persons, or to those we loved more than ourselves, in the hour that lay ahead. Chu Teh-chen was one of the men of the church who put his trust in God and then lived and worked and looked like a man of faith.

He could not write his own name. When he first became a Christian he could not read, but he learned to read in night classes at the church so he could use his own Bible. At Bible study times I have often seen him lean down, with a work-hardened finger on a difficult character, for help from his ten-year-old son whom he sent to a Christian school. Some of the pennies necessary to keep the boy in school were

saved through underfeeding himself. But Chu Teh-chen can pray with power. His vocabulary is that of an uneducated workman, but his spirit is that of a saint. I have been in worship services when the pastor met the approach of enemy bombing squadrons by asking for prayer. Against a background of screaming dive bombers and earth-shaking explosions, Chu Teh-chen stood in prayer — head erect, not bowed — and prayed for the enemy pilots tearing and burning the life out of his city. Because of that kind of spiritual leadership, the man who cannot write his own name is an elder of the Locust Street congregation in the city of Ningpo.

A GENERAL SECRETARY

Dr. H. H. Tsui, General Secretary of the Church of Christ in China, was once described to me as the kind of man who for the sake of a friend would carry a pound of butter from Tibet to Shanghai in the hottest month of summer. The only part of that description that is not true is the fact that the trip could not be made in so short a time as a month. Dr. Tsui, affectionately known as "Hiram" among his English-speaking friends, will go to infinite amounts of trouble to do the smallest and most insignificant things for other people.

One experience is typical. During the month of August, the hottest and most humid month in Chungking, the leaders of the different departments

of the General Assembly were called in to make plans to meet the problems and opportunities that were expected to arise at the end of the war. During those very strenuous and uncomfortable ten days, Dr. Tsui insisted on sleeping on the floor. He did not do this because he is an ascetic, for Dr. Tsui is plump, good natured, and a connoisseur of good things; nor to do penance, for that kind of self-punishment is not his religion. He slept on the floor because he wanted his colleagues there in the same building with himself twenty-four hours a day during those discussions. So he gave his bed to a friend.

Dr. Tsui began his service in the church as a Methodist pastor in North China. Being one of the advocates for a union of the evangelical denominations into a more truly Chinese church, he was ready to serve in the Church of Christ in China upon its formation. He became an associate to Dr. Cheng Ching-yi, the first general secretary of the General Assembly of the new united church. When Dr. Cheng died in 1938, Dr. Tsui became responsible for the General Assembly's work during the difficult war years.

Separated from his wife and children, he was one of the thirty million people who moved into West China to carry on not only Chinese national life but, in this case, to carry his share of the responsibilities placed upon him by God and the church.

During the war years in Chungking, for the sake

of econ̄omy, the office building was also used as living quarters for the staff. Dr. Tsui was always at his job, the last to bed at night and the first to be up in the morning. When the slop bucket was full, he would carry it down to be emptied. If breakfast was slow in preparation, he would go down to the kitchen. At the table it was he who insisted upon helping us to our second bowl of rice and he who kept our teacups filled (tasks always assigned to domestic servants in non-Christian households). He and his staff washed their own clothes in a little hand basin set on a box in a corner. The voluntary acceptance of such simple tasks and such a humble mode of living along with the heavy responsibilities of a big organization is characteristic of Dr. Tsui. One of the delegates to the planning conference argued with the general secretary over the matter of sleeping on the floor and doing jobs that should be done by servants. "Didn't Christ sleep in a stable, and didn't he wash the disciples' feet?" he replied. There was no further argument.

Such a life is especially significant because it is not economically necessary for men of Dr. Tsui's background and training to stick to their present occupations under such conditions as the finances of the church impose. He has excellent training, good contacts, and many friends in positions of influence. Time after time he could have left the church for secular positions with excellent pay and more

worldly prestige. But in the face of hardship, privation, and ten years of family separation, he has remained absolutely loyal to Christ and the church. As you hear of great progress in the life of the Chinese church during the war years, when times were most difficult, you will find the reasons for it in men like Dr. H. H. Tsui.

A WOMAN IN THE SALVATION ARMY

Mrs. Lin sits next to the aisle up toward the front on the women's side of the little Salvation Army chapel in Chungking. The men and the women are not forcibly separated in the seating arrangement of that adobe-walled, mud-floored building. They are separated by a time-honored Chinese custom, and only in congregations of a more modern "thought generation" will you find the sexes sitting together in church. Mrs. Lin always wears a dark blue silk dress to church. It is handwoven and handmade from the high collar to the hem that brushes the heel of her homemade cloth slippers. Her black hair is combed until it shines and lies straight back from her forehead to a neat knot at the nape of her neck in the fashion of all respectable middle-aged married women in China.

From my place at the back of the men's side of the chapel, I can see Mrs. Lin as she sings Salvation Army choruses with the rest of us. She holds the shabby, paper-covered chorus book well up in front

of her face so that her head and body are erect, and she sings with a directness and vigor almost completely absent in most American congregations. We all carry Bibles to Salvation Army meetings, so we can read the Scripture aloud and in a certain amount of unison. I can hear Mrs. Lin reading above the others in a way that tingles my spine. Even when she sits down Mrs. Lin sits down in an authoritative kind of way.

After the preacher's message she is first with her testimony, during which she points to the scar on the right side of her neck and tells us how Jesus saved her life. "I had an infection that the doctors could not heal," she says. "Every day I spent hundreds of dollars (Chinese inflated currency) for grass and roots and skin and bone medicines, and every day I walked toward death. My neck became very angry and very large and full of pain. I could not eat and my weight dropped to sixty pounds. That was before I found the Lord. Then Mrs. Wei brought me to the Lord. 'Only the Lord can save you,' she said to me. 'Do you want to live or do you want to die?' 'I want to live,' I answered. 'Then believe in the Lord,' said Mrs. Wei, and she told me about the Lord, and I believed. Then she put her hands on my head and prayed for my life, and in two weeks I was healed and strong again. Praise the Lord!"

"Praise the Lord!" is echoed back from the lips of the believers in the little chapel as Mrs. Lin sits

down, and the preacher thanks her, recommending that kind of saving faith to any non-believers who might be present. Mrs. Lin is incandescent with the glow of her faith, and she is a spiritual light in that neighborhood.

Her home is half shop, half living quarters, facing a street of steps chiseled into the solid rock of one of the hundreds of hillsides upon which Chungking is built. The front of the shop is open to the street, and during the week Mrs. Lin is seen back of the counter in the capacity of both shopkeeper and housekeeper. Salvation raised her to a new status along the street, for she was miraculously saved from death, and all the neighbors know it. They see her with a new kind of respect, and many stop to talk in the half-conscious hope that she will do something miraculous for them.

When her busy life allows the leisure, Mrs. Lin sits on a bamboo stool in a spot of sunshine out in front of the shop. The crowded neighborhood always provides visitors to whom she explains the mysteries of salvation. Once a week she dresses in her best, wraps her Bible in a cloth, and goes out to pray over the sick with Mrs. Wei, who first brought her to the Lord. There are women on the women's side of the little chapel who have been converted because of Mrs. Lin's testimony, which they believe to be true because Mrs. Lin is really a changed woman. Who should know this better than the neigh-

bors with whom Mrs. Lin used to quarrel and gamble?

Some of you are too sophisticated to believe in this kind of religion, but I have seen the scar on Mrs. Lin's neck. I have lived in her neighborhood. I have seen her influence. I know that the change in her life is just as great a miracle as her recovery from what her community regarded as a hopeless illness. And I am sure that any one of the four thousand or so missionaries in China today can tell you of similar cases. This is a specific instance of how and why the church in China is growing.

DIRECTOR OF THE BORDER MISSION

Mr. W. B. Djang is the kind of man who will invite you to come and live with him. Because of my tendency to accept such invitations, I became a member of his family during the year when my headquarters were at Chengtu in West China. Mr. and Mrs. Djang have a daughter and a son, two older children having died in North China before the outbreak of war in 1937. Hwa-li is an attractive girl of seventeen and is a leader in the senior class at a girls' high school in Chengtu. Teh-li is a boy of eleven who stands among the first few of his class in the eighth grade. Mrs. Djang is a quiet, economical housewife with an unusual amount of kindness, patience, and fortitude. We all lived together on a simple Chinese diet in a Chinese house where we did

all our own work, the Djangs not being able to afford the usual domestic help.

I first met Mr. Djang the day after he had returned from a tour of all the Border Mission stations among the Chiang and the Chiajung tribes up the Min River gorges of northern Szechwan. It had been a three-hundred-mile walk over snow-covered mountain trails, and he returned with a look of healthy endurance in his six-foot frame. But at that particular time his unusually direct and keen observations expressed in almost perfect English was more impressive than the fact that he had just walked three hundred miles. He was in the process of organizing a group of Chinese Christian students to go into the Nosu (Lolo) country to facilitate the rescue of Allied pilots who were then flying "the Hump." At the same time he was full of plans for strengthening the work of the Border Mission among the Lolo, the Chiang, and the Chiajung tribes and had plans for the extension of the work down to the Burma border and up to the edges of Tibet and back into the Mongolian grasslands.

Daring faith, quick mental grasp, and the spirit of a mystic make him the man he is. As a youth he left his father's farm in North China to attend Knox College and the University of Toronto. Although working in a strange environment and with a strange language, he ranked first in his class in scholarship during each of his three years. After graduating

from the theological college, he returned to teach New Testament at Cheeloo University in North China. Mr. Djang describes those ten years of teaching as the happiest of his life. He returned to America for graduate work at the University of Chicago and was approaching the end of his work for a Ph.D. at the outbreak of the war in 1937. Characteristically, he stepped out of his life of scholarly seclusion to return to the aid of his country.

His first assignment was the direction of a Christian service program to care for the wounded soldiers of China's neglected army. Then for a while he helped the refugee Cheeloo University establish itself in West China by acting as Dean of the School of Arts. In 1939 he helped to organize the Border Mission of the Church of Christ in China, which is described later in this book. Under his able leadership the program has expanded, entirely within the war period, from a handful of Chinese missionaries working on a yearly budget of several thousand Chinese dollars to a group of about eighty missionaries working on a yearly budget of several million Chinese dollars (inflated currency).

Mr. Djang's ability to understand practical details quickly and clearly without losing sight of the distant goal and his sense of complete dependence upon God mark him as a leader. I noticed this first during a sixty-mile bicycle trip we took to look at some French pedigreed sheep wanted for the agri-

cultural part of our work of evangelism among the mountain tribes. Without ever having studied animal husbandry, he seemed to understand the essentials of the problems of sheep and their relationship to the life of a tribe. He saw crossbreeding, wool-types, life expectancy of sheep, rate of reproduction, average weight, quality of hide, types and amount of food consumption all as tools for spreading the Christian faith and as part of the Christian life itself.

I saw his ability again in conferences with the medical staff of the Border Mission among the Lolo, when he told his colleagues that the personal war against bedbugs, lice, and ticks (spreaders of relapsing fever) was even more important than sermonic denunciation of uncleanliness. Time after time I have seen routine conferences and committees become converted into meetings full of the creative spirit of God because of the presence of Mr. Djang. Friends have often referred to him as being like a radio receiving set in that he seems to be able to absorb from his environment knowledge and purpose and a sense of divine relevancy undetected by the rest of us until he gives them voice and form.

AN ORPHANAGE NURSE

The story of Miss Chang comes from the lips of an English Baptist missionary who had just revisited his former field of service at Taiyuan in the province

of Shensi. We sat around our rice bowls and teacups in a small restaurant in Chungking for more than an hour, reliving the eight years of war in the life of Nurse Chang. When the second phase of the war broke out in 1937 (the first phase was in 1931 in Manchuria), Miss Chang was one of the members of the Christian congregation. She had had her nurse's training in a Christian nursing school and hospital after she became a Christian. Because of her interest in children, she had accepted the position of superintendent of an orphanage for girls operated by the English Baptist Mission. Her time and energy were spent almost entirely on the job of saving the lives of girl babies abandoned or thrown away or sometimes left anonymously on the orphanage steps at night. She took the girls who were old enough to church and Sunday school and also provided Bible instruction for them in the orphanage. After the occupation of that area by the enemy armies, the impoverished condition of the people resulted in more orphans than ever before, and her hands were full.

The Japanese troops swooped down upon the mission the day after Pearl Harbor, rushed the missionaries off to prison camps, sealed shut the church doors, and locked one hundred and forty Christians in jail where some were tortured and where some died during the following months. Nurse Chang was one of the few left free, probably because her preoccupation with the orphanage had never given her

time to assume any specific leadership in the church itself, and because the Japanese dealt with people chiefly through their leaders. She was alone, without funds, without friends, without the organization of the mission or even the church, surrounded by hostile invaders.

The first Sunday after the imprisonment, a few minutes before the accustomed time for worship, Nurse Chang felt what she now describes as a divine inspiration. "If you do not have public worship this morning," a voice said to her, "the few who are left will fall away from the church!" She told the children to ring a bell for church service. "What bell?" questioned the children. "The church is locked." "Ring the hand bell, ring any bell!" Nurse Chang replied, and she led public worship that Sunday morning.

For several weeks there were none but her own orphans at the worship services. When word got around that church was being held at the orphanage, a few of the older women ventured forth. Weeks later some of the men, fortunate enough not to be in prison, dared to attend. There was no preacher, there was no teacher. Only that humble group of girl orphans with a few spirit-filled women and a sprinkling of men gathered together for prayer and Bible reading.

The first practical result was that support and help for the orphanage became assured. The spiritual

results turned out to be far beyond anyone's vision. In three years that first handful of people at worship grew to five hundred, who continued to pack themselves into the orphanage courtyard until the church was again free to be opened. The program now includes prayer meetings every morning at six o'clock and special Bible study classes during the week. Nurse Chang, still as humble as at the beginning, is recognized as a power throughout the whole city.

I asked the missionary if he planned to go back in his old capacity as spiritual and temporal overseer of the Christian program at Taiyuan. "I am convinced," said he, "that it will not be necessary for me to return. They have asked for foreign Bible teachers to be sent to help them teach the new converts, and our mission will undoubtedly send them. As for me, well, Nurse Chang and those with her are doing so well that I would like to be assigned to a pioneer area where I can help to start the Spirit at work among a new group of people."

AN EMBRYO OFFICIAL

Chu Feng-ming was born into a Christian family in North China and had the same sort of religious training in that family that most of us, whose parents are Christians, have had. A few childhood prayers for grace at table and a bedtime rhyme, an occasional reading of the Bible at family gatherings, and the seasonal celebrations such as Easter and Christ-

mas were the extent of formal training in the home. The rest of his boyhood religious education came from attendance at the village chapel on Sunday. When he left home at the age of fourteen to attend a Christian high school, his Christian training was somewhat more purposefully planned. Chinese high school schedules run six days a week. Each student is allowed to choose between daily compulsory physical exercises and chapel services. Chu Feng-ming now frankly admits that he went to chapel six days a week because it was easier than calisthenics. He also points out that up until the time he fled for his life into West China before the invading Japanese armies, he had accepted the Christian faith — he had believed in Christ — without very much thought and certainly without passion. By the time I met him, he was thinking his religion through carefully so that he could face the best of students for Chinese officialdom with intelligent reasoning concerning his faith in Christ.

Chu Feng-ming cannot be distinguished from the other students at the Central Political Institute by what he wears. The uniforms are issued by the government, and they are all alike to the last detail, the 1,460 boys' uniforms exactly like the uniforms for the 40 girls. I was with them in the winter when they wore cotton padded trousers and jackets of black material. The winters are cold and there is no heat, so warm clothing helps. Try to make nicely

fitting clothes from a cotton padded bed quilt if you want to know how such uniforms fit. Individual physical differences, even those between the sexes, are pretty well smothered.

The main differences in a Chinese group are in personality, character, and that thing that relates a person to his surroundings, spirit. Chu Feng-ming stands out in these categories of description. During the long trek to the west, he had a series of personal religious awakenings or experiences that made his faith a vital and powerful force in his life. Although he is a quiet person, he is the leader of the group of forty Christian students at the Central Political Institute. He is also a leader in other student activities, being, when I met him, the editor of a student publication dedicated to the spread of the idea of cooperatives. I have a letter from him written on March 17, 1946, in which he describes his part in the demonstrations when some ten thousand students in and around Chungking paraded before the Chinese government offices, the Russian embassy, and through the streets of the city with placards demanding the withdrawal of Russian troops from Manchuria.

He finds time for private Bible study and prayer and occasionally tries to get away from the regimentation of school life to the quiet of some secluded spot on the hills, among which the school is located, for "tuning in with the Almighty." Every Wednes-

day afternoon a missionary from Chungking comes out to hold Bible study classes in English. She does this work in English for two reasons. First, her Chinese is not adequate for the discussions into which she is inevitably drawn. Second, an English Bible class is very effective with students. Those who cannot otherwise be interested in the Christian faith are often introduced to Christ through this means. Records abound with names of Chinese Christians who at first attended Bible classes only to improve their English. Chu knows this and became one of the leading spirits of the English Bible class. Since the village of "Southern Hot Springs" has no resident pastor, Chu Feng-ming and his Christian student friends arrange and take part in the Sunday services. They have a Sunday school in the morning for the village children, then church worship service. They have a youth fellowship in the afternoon, designed to end before dark when lighting is dim and expensive.

The most important thing about Chu Feng-ming to me is his self-dedication. It is that quality in him that distinguishes all his other contributions to life. He is preparing himself to become a Christian witness in one of the most severely denounced officialdoms of our time. He is a *real* missionary in that his sense of mission is not limited to geography. He is dedicated to making Christ live in the official life of the most populous and potentially powerful nation in the world.

A COUNTRY DOCTOR

At the Kwanhsien inn, where we were preparing our caravan for the expedition up the Min River gorge, the proprietor asked, "When is Dr. Ma coming down the mountain?"

On the trail we met a Chinese vendor carrying his wares from village to village in two baskets slung from either end of a shoulder pole. "How is Dr. Ma?" he asked.

A caravan of red-tasseled mules loaded with tea brick for Mongolia caught up with us. "We'll see Dr. Ma before you do!" called out one of the moustached Mohammedan muleteers as we pushed back against a cliff to let the pack train by on the narrow ledge. The hand-wrought silver dagger sheaths of the drivers glittered in the morning sun, and the mellow tone of mule bells mingled with the sound of rushing water in the river below; then they were out of sight and sound around a rocky shoulder ahead and above us.

Five sturdy Chiang tribesmen with heavy shoulder pack loads of homemade lye destined for the Chinese market passed by. "Dr. Ma is well," they informed us as they stopped to get their breath and exchange news.

On our way through the country from which the giant pandas come, we stopped to pay our respects to the Wenchuan district magistrate. "I hope that Dr. Ma will not be moved," he said as we bowed our way

out the succession of "moon gates" of the Yamen.

No other person has ever lived along that trail who is so well known, well loved, and genuinely respected as Dr. Ma. He is known by rich and poor, by government officials and "Robin Hoods," by Chinese and Chiang and Chiajung, by Tibetan and Mongol and Black River people. To be connected with Dr. Ma is a guarantee of personal safety in any of the rough communities among those mountains. I have no doubt but that many of the people up there who try to visualize the Christian God will unconsciously get some of Dr. Ma's features into the picture.

He has the northern build — tall, long legged, and angular. His face is long rather than round, and he combs his hair straight back from his forehead. He and his wife and four small children live in one section of a building that not only serves as a dormitory for other members of the Christian staff in Weichow but is also used as staff headquarters, Christian reading room, chapel, and Christian hostel. Since the building is on the bank of the Min River at one end of a long bridge suspended on cables of twisted bamboo over which all frontier travelers must pass, Dr. Ma is in a position to be known.

The life and work of Dr. Ma can be described more effectively by showing his influence upon other people than by trying to explain the man himself.

There was a little boy at the hospital who refused to go home even though his recovery was long ago complete. His widowed mother had brought him to Dr. Ma in a dying condition. Dr. Ma gave him routine treatment for *kala-azar*, and the boy recovered. But something else happened between the doctor and his patient. The boy found a sense of love and genuine concern for himself in Dr. Ma, and he did not want to leave that which had become the most fascinating experience in his young life. So he is the flunky, the errand boy, "the doc's right-hand man."

Dr. Ma introduced me to five men who have given up the opium habit under his care and influence. As these men, with insuppressible joy, told me of the miracle that had happened in their lives, I naturally thought of the eagerness with which other "cures" had told their stories two thousand years ago in Palestine.

Then I watched Dr. Ma's fingers (God did a beautiful job when he designed the Chinese hand) deftly and surely wash away the pus from the eyes of a baby blinded at birth by gonorrheal parents. In deepest reverence let me say that there in the mountains of northwestern Szechwan I have seen the curing hands of Jesus become a part of Dr. Ma.

Just a few days before these pages went to press news came from China of the death of Dr. Ma. The following memorial was written by Mr. Wang Kuan-

san, one of Dr. Ma's colleagues up in the border country.

"I wish I could write a biography for Dr. Ma. But I have known him for only one year and lived with him only four months. During these four months, nine-tenths of his time was spent in the hospital. The only occasions on which I had personal fellowship with him were twice a day at the meal table and a few Sunday afternoons when I tore him away from the hospital and went out for a walk in the countryside with him. It is obvious that I am not qualified to write a biography for him. But certain things about him have impressed me so deeply that I feel constrained to write this down in memory and appreciation.

"It is not enough to say that Dr. Ma was completely devoted to his work. He was really totally consecrated to the saving of life. The thoroughness and completeness of his devotion in this respect seem almost incredible to those who have not had the privilege to witness them as I have.

"Every day at daybreak Dr. Ma would rise before any member in the family and slip away to the hospital to pay a personal call on every patient. Then he would come home for breakfast at nine. Out-patient work began immediately afterward with never less than sixty and often more than one hundred patients. Dr. Ma cared for them single handed. His second meal was never eaten until after he had seen

the last patient, even if that meant six o'clock in the evening. He went back to the hospital right after the second meal and did not come home until bedtime which was usually about eleven. Of the twenty-four hours in a day, he spent at least twelve with his patients. Sometimes Mrs. Ma remarked with a note of complaint, 'Dr. Ma has no home.' But the neighbors would reply with a knowing smile, 'The hospital is his home.'

"The physical pain and suffering and the mental loneliness of the patients were always on the mind and heart of Dr. Ma. When not engaged in direct medical treatment, he would visit the patients to give each one the needed help and cheer, listening to their worries, taking things for them to read. He looked after them as if they were his own kinfolk. When Mrs. Ma complained that the doctor had no family, the community would reply with real appreciation, 'The patients are his family.'

"Dr. Ma seemed to feel responsible for the good health of everybody in the six counties around Weichow. When he could take the time, he would spend several days walking from one village to another to visit the people in their homes and to help those who needed any kind of help.

"Dr. Ma began to lose appetite and to feel fatigued about the middle of August. He would not leave his work but carried on for another four weeks. One morning he was too weak to get up from his bed,

and in six days he had passed on to the world beyond. Dr. Ma was a man of unusually good physique, simple life, and clean habits. He was never known to have had any sickness before. Like his Lord and Master, though he saved many others, he did not save himself.

"Is Dr. Ma dead? No, in the mind and heart of the people of the border country he lives forever!

"I was in Chengtu when I heard of his illness. The next morning I left on the long walk from Chengtu to Weichow. When stopping for lunch at a wayside inn a few days later, a farmer from Weichow on his way to Chengtu spotted me, came over and whispered in my ear, 'Dr. Ma is dead.' His face was pale, his eyes watery, his voice broken. From then on for the next three days, almost everyone I met on the way greeted me with the same message and in the same sorrowful mood. A sense of loss and pain is present in every mind and heart. Approaching Weichow the sight of the hospital itself almost struck me down. From the hospital to Dr. Ma's home I walked like a dummy, not recognizing nor greeting the many familiar faces. The whole town, like myself, was struck with a sense of sorrow, sadness, and pain. On the day of his funeral literally every man, woman, and child for miles around took part in the funeral procession. As it was expressed in one of the scrolls presented by the gentry: *At his death even the mountains and rivers have taken on a*

veil of sorrow: For this loss from the aged Chiajung (tribes) to the infants of the Chiang [tribes] everyone burst out into tears.

"Is Dr. Ma dead? No, in the mind and heart of the people of the border region he lives forever."

A TIBETAN INTERPRETER

Close your eyes; they would be smarting from the smoke of burning yak dung anyway. Feel the heavy, home-pounded, never-washed felt cape against the skin of your upper body; smell the smoke of seasoned yak cheese and dried mountain goat hams hanging in the low adobe hut closed against the winter snows, and you will have the atmosphere for the beginning of this story of a young Tibetan Christian whose present position with the Chinese government in Nanking is a miracle of vision, faith, and perseverance.

Mr. Chung lived with his clan up in that corner of the Himalayas where the upper reaches of the Mekong River flow past the tips of Assam and Burma. This makes him a Chinese citizen since the Chinese national borders include the area in which he was born and reared. Actually the people of that area are all Tibetans and their tribes related to Tibetans. As Mr. Chung sat in our Chungking office telling of his boyhood life — riding the yak, feeling the white snow upon his bare shoulders, preparing milk and cheese foods in fifty different ways, curing

meat for winter use, experiencing the wild thrill of mountain storms and the terror of the yearly devil dances — I could see that he was homesick. "I want to go back," he said, and there was a tear in his eye. "I want to go back to start a school for my own people. They haven't a chance without a school, and there's no one to help them."

"Are there any other Christians in your family?" I asked.

"I'm the only one — the only one in the village."

"How did you happen to become a Christian?"

"There was a man named Andrews who once came to Atunze. I was about seven years old, and I became a Christian. Mr. Andrews was a good man, but then he went away and never came back again. So one day when I was very young, I decided to go down to Tali to go to school. I packed a kidskin bag with *tsamba* (ground meal of parched grains) and walked twenty days to Tali. But when I got there I could walk no farther because of an infection on my leg. I was cured in the China Inland Mission hospital, and then I got malaria." The story goes on through incredible difficulties in which one sees an irresistible divine impulse driving the young lad from person to person, grade to grade, school to school, and place to place. He started as a penniless pilgrim, and he was still that at the age of twenty-six when he was graduated from a government normal school near Chungking.

His years away from the mountains in schoolrooms instead of saddles have resulted in a lean scholar's figure rather than the usual muscular build of the Tibetans. He wears the usual school uniform and has his head shaved in the ordinary schoolboy fashion. His eyes are large and expressive, his nose is more the shape of mine than the shape of Chinese noses. His intense and serious expression is often set off by a flashing smile showing white, even teeth.

His Christian convictions have deepened and broadened during these years of training, and he has been a persistent force in introducing other Tibetan students to Christ. Very rarely have I ever seen a young fellow of twenty-six so deeply aware of the needs of his own people and so willing to give himself in their service. Because of that awareness of need, he has accepted a position in Nanking to speak for his native clan in affairs relating to the Chinese government. "I'd like to go home," he said, "but this may be one more step toward achieving for my people the consideration they deserve; so I go to the capital."

A CHURCH IS LIKE ITS PEOPLE

You have observed that these descriptions of types of people who are the Chinese church have not included any "great names," and perhaps that is a good thing, for Chinese names widely known in America are not always so well known in China.

Rather than to tell you more about people of whom you have already heard, I have introduced you to some of whom you may never hear again.

Two of the eight persons mentioned here are women. To make the representation more nearly like the proportion of women to men in the total church, at least three of the eight sketches should have been of women, for in the Christian population there are a few less than forty women to a few more than sixty men. It would be impossible to evaluate the comparative influence of the two sexes within the church, but it can truly be said that Chinese women have a far greater proportion of influence in the church than they have in any non-Christian organization where they are admitted as members.

Two of the eight people mentioned are students. Although we have no age breakdown of church membership figures in China, I am sure that at least one-fourth of the Protestant adherents are less than twenty-six years of age. I would also predict that the percentage of youth in the church will increase and that one of the greatest problems of the next ten years is going to be that of finding proper leadership within the church for the youth who are now knocking at its doors.

Some of you may still wish for the description of an "ordinary Chinese Christian," because, you say, "All these folks seem so unusual." But Chinese people, like others who become real Christians, are no

longer ordinary, and as long as they have personal contact with Jesus Christ they cannot possibly be ordinary any more than Jesus was ordinary. Once they feel the love of God for them, once they feel the irresistible pull of Christ's invitation, once they catch a vision of the Christian life, they are unusual people. It is the same for all to whom it happens. A bamboo artisan, an administrator, an intellectual, a merchant's wife, an official, a nurse, a doctor, or a boy from the never-never country — when they are Christians they are *new* creatures!

These, and five hundred thousand other people more or less like them, are the Protestant Church in China today. Their hands hold the cross of Christ high above the storms of human confusion. Hands such as theirs have held that cross aloft through more than a hundred years of turbulent history. Their hands received that cross from our pioneering forefathers who crossed the Pacific with the love of Christ burning in their hearts. Minds and hearts and hands like theirs are continuing the struggle to build the Christian faith into the life of the Chinese nation.

Chapter 2

THIS IS HOW IT STARTED

THE first Christian missionaries to enter China were crossing from Arabia into China over central Asian trails in A.D. 635 while our own ancestors were still living in a semibarbaric state in northern Europe. They were called Nestorians because they followed the teachings of an early Christian patriarch called Nestorius.

Chinese inscriptions on a stone monument found in an excavation in North China tell the story of a Nestorian priest named Alopen from Asia Minor who followed "azure clouds" in the "West" through trouble and peril to China, where he was courteously received by the emperor in A.D. 635. Alopen had a copy of the *True Scriptures*, portions of which he was allowed to translate into Chinese in the library of the palace. The emperor gave special orders to have the Christian gospel taught, in words like these, "Let it have free course throughout the Empire." The Nestorians built a monastery big

enough for twenty-one priests, and succeeding emperors competed for eternal glory in benefits bestowed upon the Christian church. With such imperial patronage, the church spread throughout the ten provinces of China, and monasteries filled a hundred cities.

About three hundred years after this auspicious beginning, an Arabian monk, who had been sent to put the Chinese church in order, told a friend in Bagdad that he and his companions had found no Christians in the empire, and that's about all for the Nestorians! The best reasons advanced for their lack of permanent influence and for their complete disappearance are that they existed too much as a foreign community under the benevolent protection of the government and that the people could not distinguish them from any one of many Buddhist sects. Since Nestorian Christianity had taken no root among the people, it was eradicated with the overthrow of its protecting government officials during a severe persecution of Buddhism.

ROMAN CATHOLICS ARRIVE

The next attempt to take Christianity to China was made by the Roman Catholics in response to a letter from Kublai Khan, the powerful Mongol emperor of China, to the pope at Rome, asking that "a hundred teachers of science and religion be sent to instruct the Chinese in the learning and faith of

Europe." [1] This letter was carried to Rome by two Italian merchants who were brothers, Maffeo and Nicolo Polo. They arrived back in Italy in A.D. 1269 after having had some very exciting adventures in China.

Twenty-five years later John of Montecorvino responded to the call of Kublai Khan. His arrival in China in 1294 and his subsequent thirty years of continuous residence at the Chinese court set a new endurance record for missionary adventures. John of Montecorvino's reports back to Rome suggest something of a high-pressure membership drive in China. Within eleven years he baptized six thousand converts. In addition he had purchased one hundred and fifty young boys from hard-up parents, baptized them, taught them Greek and Latin. He also wrote out for them *The Psalms*, thirty hymnals, and two prayer books. He states that eleven of his brightest lads had learned the service and took turns helping in it. "The emperor," John optimistically reported, "could hear the chanting . . . and enjoyed it." [2]

During Archbishop John's eventful and courageous life, other Roman Catholic priests joined him in the work in China, although far more such missionaries started out than ever arrived or lived long

[1] *A History of Christian Missions in China*, by Kenneth Scott Latourette, p. 67. Used by permission of The Macmillan Company, publishers.

[2] *Ibid.*, p. 69.

enough in China to be of much help. Whatever church they had was founded under the protection of the Mongol rulers, at whose request they had first entered China. The Mongols, who had at one time ruled half the known world, collapsed, and the second attempt to Christianize China fell with them. As in the case of the Nestorians, this turned out to be a futile adventure because the church had not taken root in the hearts of the Chinese people themselves. When the foreign government that fostered their existence lost its power, the church withered and died.

"As far as we now know," writes Professor Latourette, "the Chinese and their culture would today be no different had no Nestorians ever existed and had John of Montecorvino and his confrères never undertaken the long and arduous trip from Europe." [3] The whole story of the early days of the Christian Church in China, of which this is the briefest outline, provides a powerful lesson in church-state relationships.

In the 1580's the present Roman Catholic Church in China was founded by Matteo Ricci, described as "a man of great scientific acquirements, of invincible perseverance, of various resources, and of winning manners; maintaining, with all these gifts, a single eye to the conversion of the Chinese, the bringing of the people of all ranks to the faith

[3] *Ibid.*, p. 76.

of Christianity." [4] But the adventures of Ricci, which resulted in a permanent Roman Catholic Church in China, took place a long time ago when compared with American history. He died in 1610, ten years before the Pilgrims stepped off the *Mayflower*.

These early missionaries had methods and a purpose that seemed to fit the intellectual and spiritual atmosphere in China at that time. For the new spirit of inquiry in the minds of Chinese scholars, the missionaries had European inventions such as clocks, maps, astronomical instruments, calendar ideas; they also had the dubious skill of casting bronze cannons. Meeting the Chinese people in a spirit of equality in regard to material culture, they openly, yet unobtrusively, maintained that they had a religion worth any man's consideration.

These Roman Catholic missionaries had their troubles in spite of such an approach. Their first convert was a penniless outcast won to Christ as the result of their care of him upon his deathbed. The people, having no precedent for such consideration of outcasts, rumored that the dying beggar held a jewel in his hand and that the Christians had befriended him in the hope of obtaining the jewel at the time of his death. The pages of the history of the Christian church in China are filled not only

[4] *Things Chinese*, by J. Dyer Ball, p. 386. Shanghai, Kelley and Walsh, 1925.

with such rumors but with all the other obstacles that human nature everywhere places in the path of the truth, and after twenty years of labor these missionaries could only report seven baptisms and the establishment of three stations.

The first distinguished Chinese to be converted was an official by the name of Hsu Kuang-ch'i, usually known as Paul Hsu. He was a great help to these early missionaries. Large Christian institutions are now located on property in Shanghai that Paul Hsu donated to the church. His daughter also became a baptized Christian and is known in Christian history as Candida. She dedicated herself to philanthropy when her husband died a few years after a youthful marriage. She is especially known as the mother of an idea — to teach the gospel story to blind storytellers in order to help spread the good news among the masses of people.

From Ricci, the first of the present Roman Catholic line in China, to contemporary Cardinal Thomas Tien, the first Chinese cardinal, the Roman Catholic missionaries have directed their message to both the upper and lower classes in Chinese society. For over two hundred years European and American Catholicism has poured men, women, and funds into the task of building a strong Roman Catholic Church in China, with the result that in 1946 the first complete Chinese hierarchy was established.

PROTESTANT BEGINNINGS IN CHINA

The first Protestant missionary also had a hard time getting into China. Robert Morrison had the distinction of being the first Protestant to make the attempt. He was reared in a Scottish home in northern England, converted at the age of sixteen, joined the Presbyterian church, and gradually had his attention directed toward missions through reading. He volunteered to the London Missionary Society for work in China and started to study the Chinese language with the help of a Chinese manuscript in the British Museum and a Chinese merchant living in London.

The British East India Company, which had a monopoly on shipping to China, refused him passage, although it had on several previous occasions given Roman Catholic missionaries free passage to China in return for profitable advice and help from Roman Catholics in China. Morrison, therefore, crossed the Atlantic to America where he got free passage on an American merchant ship. The ship owner, who bore the illustrious name of David Washington Cincinnatus Olyphant, is reported to have said to the young missionary, "And so, Mr. Morrison, you really expect that you will make an impression on the idolatry of the great Chinese Empire!" "No, sir," was the ringing reply, "I expect God will."

Robert Morrison landed in China during the autumn of 1807, after six months of sailing down the

Atlantic Coast of the Americas, around Cape Horn, and across the South Pacific. Even at that comparatively late date in history, he was not free to do Christian work in the open. The Chinese Empire had suffered both politically and economically in previous contacts with Europe, and these contacts had naturally been associated with the Roman Catholics and their missions. Trying to forestall further misfortunes, the emperor had issued edicts forbidding the residence of foreigners within China, except at a designated point in Canton for the purpose of trade, and also forbidding the teaching of the Chinese language or the selling of Chinese books to foreigners. He also forbade Chinese subjects to read foreign books, forbade foreigners to teach schools or to establish printing presses. This meant decapitation for any Chinese subject caught violating those edicts, and it meant serious danger to foreigners who broke the law of the Chinese Empire. For these reasons young Morrison led an underground existence for the first two years of language study, not even daring, for a time, to appear on the streets in daylight. At the end of two years he got a job as translator for the East India Company, which, four years earlier, had refused him passage. This gave him a legal right, as a member of that trading firm, to live in China.

Even then he was not free to do open missionary work. In addition to the imperial edicts, he had to

face the opposition of his own employers. Whatever Christianity he dared to teach was taught in secret behind locked doors. These circumstances naturally led him to concentrate on language study, translation, and printing. Morrison was a young fellow with a remarkable capacity for work. Although working as a regular employee of the East India Company, in three years' time he had issued a thousand copies of a Chinese version of *The Acts of the Apostles*. Within twelve years he had, with the aid of a colleague by the name of Milne, completed the translation into Chinese of both the Old and New Testaments. His translation was printed from wood blocks and published in twenty-one volumes in 1823. In the course of his life he translated the shorter catechism of the Church of Scotland and part of the prayer book of the Church of England and prepared a monumental Chinese-English dictionary and a grammar.

The life of Robert Morrison indicates the main difference of approach between the Roman Catholics and the Protestants. The former made their approach through the church in the hands of the priests, the latter made their approach through the Bible in the hands of the people. While in the thirteenth century Montecorvino could report miraculous numbers of baptisms in a comparatively short period of time, Morrison could report but one convert after seven years of labor. This was a secret

baptism at a lonely spot beside the sea where a spring of water bubbled from beneath lofty hills. At the end of twenty-five years he and the colleagues who had joined his work had baptized only ten Chinese Christians.

AMERICAN PROTESTANT PIONEERS

The first American Protestant missionary to reach China was the Reverend Elijah Coleman Bridgman. He arrived in 1829, having been sent out by the American Board of Commissioners for Foreign Missions (Congregational) and he, like Morrison twenty-three years earlier, was given free passage by that Presbyterian elder with a courageous name, David Washington Cincinnatus Olyphant, whose religious zeal was so well known that his warehouses in Canton were nicknamed "Zion's Corner." Bridgman settled down to printing and publishing in Canton. The next American to join the Chinese group was a printer, Samuel Wells Williams, who is now known as one of the most able scholars of the missionary body. He later gave many years of service on the American embassy staff in Peking. In 1834 Peter Parker arrived in China as the first Protestant medical missionary. With these early pioneers the flow of American Protestant workers, funds, and equipment was started toward China; and it has, with various fluctuations, continued in an ever increasing volume.

As previously mentioned, that stream flowed against obstacles — at times it seems to have flowed uphill! The same report that lists the edicts of the Imperial government against foreigners and contact with foreigners, except for the purposes of trade, also lists reasons for a larger missionary enterprise. The very ones whose lives and work were restricted to a narrow district along the river outside the Canton city wall wrote:

" . . . the people of China are anxious to receive our religious, scientific, and historical books; and if, instead of five thousand copies of the Bible, we had half a million, and prudent and qualified men to distribute them, it would not be long before they would be in circulation in the most thickly settled part of the Empire. All the mandarins and all the military officers could not prevent their teeming millions from receiving and reading them." [5]

In answer to such stirring challenges greater and greater numbers of individuals offered themselves for service, European and American churches rallied to their support, and the stream flowed out. When impeded at one point, a way was found around the obstacle until today every one of the twenty-one provinces of China has been penetrated by the Christian faith and many influential Chinese in all parts of China are earnest Christians.

[5] *One Hundred Years*, by Arthur Judson Brown, pp. 273, 274. New York, Fleming H. Revell, 1936. Used by permission.

THE BLOOD OF THE MARTYRS

"Most of you foreigners," my Chinese language teacher said with emotion, "speak as if you were the only ones who suffered from the Boxer persecutions! You lost about two hundred missionaries. We lost more than twenty thousand church members!"

Being constantly on the lookout for diversions from the dullness of my routine language lessons, I took advantage of my teacher's feeling on that point in Chinese Christian history to make conversation.

"Where were you in 1900 at the time of the Boxers?" I probed.

"I was a boy of sixteen in a Christian school in North China, not far from where the Great Wall meets the sea. We had heard of the occasional killing of missionaries and Chinese Christians in other parts of the country. We were alarmed, but at first we did not expect a widespread slaughter."

"Who were the Boxers?" I interrupted, as I poured more tea.

"They were secret societies — very, very old ones. We have many secret societies, you know."

"Why do we call them 'Boxers' in English?"

"Boxing is hitting with fists, isn't it?" Mr. Chu asked, and I nodded. "Well, perhaps your English name came from 'Righteous Harmony Fists Association' which was the name of one of the secret societies, but that is a bad translation, I think."

"Probably," I admitted. "Were these secret societies always anti-Christian? Do you still have such societies?"

"Oh yes, we still have them. Of course they are not legal, but we have them. The Boxers were not anti-Christian, they were anti-foreign. They were dedicated to exterminate the 'foreign devils.'" And then he chanted a verse,

Pao kuo, mieh yang
Li kuo, mieh yang
Pao Ch'ing, mieh yang.

These words can be translated thus:

Protect the country, destroy the foreigner,
Establish the country, liquidate the foreigner,
Protect the Ch'ing (dynasty), exterminate the foreigner.

"If the movement was merely anti-foreign, then why did you Chinese Christians suffer so heavily?" I inquired.

"They called you 'foreign devils' and they called us 'secondary devils.' You see we were in your schools, in your churches, everywhere associated with you. We are still [1938] sometimes called 'running dogs to foreigners.'"

"But what did you do when the Boxers came?"

"I hid in the mountains for many months."

"How did you live?"

"I just had to eat what I could get."

"Did your family help you?"

"I was the only Christian in my family. I did not keep in touch with them or they would have been killed. They did not know where I was or whether I was dead. When I went back after the persecutions, it was like a dead son coming back to life."

"Was it dangerous in the mountains?"

"*Ai-yah!* there was danger everywhere! The empress — the old tiger! — sent a message throughout the nation, 'When you meet a foreigner, kill him,' and that meant death to more of us 'secondary devils' than it did to the foreigners. Many were tortured, their heads cut off. She was a devil!"

"Who was a devil?"

"The old tiger was a devil — the old Manchu empress. She it was who turned the secret societies on the Christians. These societies were trying to overturn the Manchu Dynasty, but she was clever, she turned them against 'white foreigners' to save herself, but then it was too late. Foreign armies came in to save the remaining foreigners, the Boxers were repressed, and China was humiliated before the world." He paused while we both sipped from our dainty porcelain tea bowls, and when he spoke again it was of a new revolution, the revolution of 1910 and 1911 that finally overthrew the Manchu Dynasty. In that revolution my language teacher had risen to the rank of captain in the revolutionary army. But that is another story.

This persecution by the Boxers in 1900 was the first major crisis in the life of the Chinese church. It was the first large-scale disturbance caused by the accumulation of friction from many contradictory forces between the East and the West, between the mechanical and scientific culture of the Occident and the philosophical culture of the Orient, between the power of the Christian religion and the other religions of China. It was at first thought of in some quarters as the final blow to the Christain faith in China, but within a few years the whole Christian movement had rebounded and further increased its strength to a degree unexpected even by the most faithful advocates of the world mission of the church.

"THE CHRISTIAN'S GOD HAS COME DOWN"

Revival and expansion always result from persecution and repression of the Christian faith, and the years immediately following the Boxer troubles were years of unprecedented growth. Stories of the singular devotion of missionary martyrs stirred the zeal of European and American churches to such a degree that within three years every abandoned station had been reoccupied, damaged buildings had been repaired, destroyed buildings had been rebuilt, and a larger mission force was on the field. One missionary wrote, "My own judgment is that the cause of missions, so far as foundation work and increased power for work are concerned, has been

advanced at least twenty-five years by the massacres of 1900." [6]

The experiences of persecution not only increased the strength of missionaries but led to widespread revival among the Chinese. This revival grew under the leadership of men like Ting Li-mei, who, during the Boxer Uprising, had refused an opportunity to escape persecution in order to stay with his faithful congregation. After he had been given a hundred blows on his bare back with heavy bamboos, he had been offered the choice between renunciation of his faith and another hundred blows. That bleeding, mangled, half-dead Chinese Christian had gasped, "I value Jesus Christ more than life, and I will never deny him." [7] Before the second hundred blows had been finished he had fallen unconscious and had been left for dead. After dark a friend took him away and secretly nursed him back to life. Pastor Ting became one of the greatest evangelists of his generation, leading thousands to Christ as he held meetings in one part of China after another. At one city, situated near the famous Buddhist shrines on Mt. Omei in China's far west, there were "such changes in the lives of converts that the non-Christian Chinese on the streets said to one another, 'The Christian's God has come down.'" [8]

[6] One Hundred Years, by Arthur Judson Brown, p. 296.
[7] *Ibid.*, p. 322.
[8] *Ibid.*, p. 298.

SACRIFICE, THE TURNING POINT OF REVOLUTION

The Christian's God had indeed come into the lives of his people in such a way that the type of revival and expansion suggested in the preceding paragraphs continued from immediately after the Boxer troubles in 1900 through the years of national revolution (1910–1912) to the crisis of 1927, when the present government split with communist elements and established itself in Nanking. "Sacrifice, the Turning Point of Revolution" is the central idea of a letter written by Dr. C. T. Wang to Mrs. John E. Williams after the martyrdom of her husband in 1927.

"This life laid down," writes Dr. Wang, "brought about the union work in missions as exemplified by the University of Nanking. By his death, he became instrumental in effecting the union of the distracted provinces of China. That future generations coming down may know the price that was paid in China's struggle for freedom, and in order to perpetuate his memory, I have had this stone erected. . . ." [9]

Dr. Williams, as Vice-President of Nanking University, had stood at his post of duty when undisciplined elements of the Nationalist Army had begun looting and attacking foreigners, especially Christians. Almost all the rest of the foreign community had taken refuge on American gunboats in the Yangtze. Dr. Williams was shot down from

[9] *Ibid.*, p. 312.

behind while on his way to chapel with a Bible under his arm. The incidents of those few days led to an open break between the forces of Chiang Kai-shek and the Russian-dominated communists. The communists were driven out, and the conservative elements of the nationalists consolidated their power in Nanking. So it is quite natural that the turning point in the tide of Chinese government should be symbolized to the outside world by the sacrifice of Dr. Williams' life.

There were others as well who paid a great price during those years of the rise of nationalism from 1911 to 1927. Here again, as in the case of the Boxer persecutions, Chinese Christians suffered more heavily than the missionaries in loss of property, torture, and martyrdom. Stations were evacuated, buildings were looted and destroyed, and the Protestant missionary force was reduced by two thousand. Although the Protestant missionary staff in China has never since reached the 1926 level of 8,325, the Chinese church itself has continued to develop.

It is impossible, especially from 1900 until the present, to disentangle the threads of Christian influence from many other factors affecting the national life of China. Sun Yat-sen, the father of the Chinese Republic, was a baptized Christian who often claimed that his political, economic, and international ideals were shaped by the Christian faith first learned at a mission school. Chiang Kai-

shek became a Christian in 1930 and was baptized in Shanghai. He has made many profound and interesting public statements in regard to his relationship to Christ and has recommended Christianity as the only faith that can make China what she ought to be. Hundreds of Chinese government officials — some of those in power today — have been Christians. Many other influential people in China today have had training in Christian schools and know something of the Christian goal. We know that Jesus Christ and the influence of the religion he taught have become more and more a part of the fabric of Chinese national life. How the threads of that fabric will wear is a question to be answered by future generations.

A great contribution of the nationalist crisis of 1927 was the demand for Chinese control of Chinese institutions. For instance, by the time I arrived in China in 1936, foreign missionaries were prevented by law from becoming school principals, school superintendents, departmental heads, superintendents of hospitals, or general secretaries of organizations. This rather sudden shift in administrative authority can be visualized in the case of the principal of a Christian high school for boys. The missionary had put his whole life into that school. He had developed it "from scratch," and by the time he was past forty it had developed a reputation for its Christian character and its scholarship. He

had to leave the mission station because of the Nationalist-Communist unrest in 1927. By the time he got back again, the son of one of his household servants, a qualified man, had become principal. The missionary founder, and for many years principal of the school, was assigned to the task of teaching English. Although it had always been the aim of Christian missions to have a self-governing Christian movement in China, human nature always delayed the actual turn-over of authority, and it took something like the National Revolution to perform the final operation. The ten years of full administrative experience between 1927 and 1937 were preparation for the still greater responsibilities during the eight-year war with Japan.

THE EXPERIENCE OF SUFFERING MAKES A MAN

In a Chinese pastor's diary telling of his family's trek into West China before the oncoming Japanese armies, there is this entry:

"On one occasion our little five-year-old son almost gave up. 'Mama,' he said, 'I can't walk any more.' 'Well, then,' was the reply, 'we shall have to leave you here.'

"That was enough. All the energy in the little body was summoned to his help as he said, 'Oh, no. I'll walk some more.'

"So along strange paths, across mountains, and through valleys, in spite of many difficulties and

dangers, they walked on. Once the Japanese planes swooped down dropping bombs and machine-gunning in all directions. Everybody rushed to find some hiding place. My second son, Hsien-teh, had no time to run. He had just sufficient time to throw himself flat under a stationary motor car. This was naturally a special object of attack. When the planes had gone, my wife rushed over to the car. Its engine was destroyed. Its wheels smashed. But under it all Hsien-teh was lying safe and unharmed.

" 'Mother,' he said as he crawled out, 'God saved me, for I prayed to him.' " [10]

The sentences of those two Chinese children, "I'll walk some more" and "God saved me, for I prayed to him," symbolize the attitude and experience of individuals all over China during the eight years of the recent war. This is as true for those who endured the occupation hardships as it is for those who journeyed to the west and back again with peril and suffering. The essential problem in both cases was to maintain the Christian life without compromise.

UNION BY DECREE

Federation of all Christian organizations was demanded by Japanese in all occupied areas. As one of the missionaries in Ningpo, I received a

[10] *On Foot to Freedom*, by Newton Chiang, p. 39. New York, Friendship Press, 1945.

notice from the Japanese Army headquarters about a week after the occupation. This notice commanded my presence at a certain place at a certain time. A quick check with Chinese pastors and other missionaries in the city revealed that all had received similar notices. We all met surreptitiously to decide upon a uniform policy in the face of demands by the occupying authorities. Our first decision was for the Chinese and missionaries to face the Japanese together. We missionaries had offered to refuse to appear, regardless of the consequences, if our Chinese colleagues felt that our presence would make trouble for them. Well do I remember the answer from our Chinese friends, "If it's going to be tough, we want you to help share the burden. If it's going to be easy, we want you to enjoy the good with us." In addition to the agreement to appear together, we also agreed to keep one another constantly informed of developments in each of our particular sectors of the city.

The meeting was at the headquarters of the Special Affairs Department of the Japanese Army. This department had direction of all religious and educational affairs. The spokesmen were army officers, who explained how the Japanese nation had not come as the enemies but as the saviours of China, that they wanted life and affairs to continue as usual, that if we ever had problems to feel free to go to them, that we were to continue the work of

the schools and churches, and that we would be notified of a later meeting at which a union of all Christian organizations would be effected.

Bishop Y. Y. Tsu tells of the same process in the Hankow-Wuchang area, how the Chinese church leaders refused to accept the declaration of aims as set up by the Japanese, how the list of officers was presented by the Japanese for adoption by the Chinese group, and how there was a lot of indignation on the part of the Chinese Christian laymen against the pastors for "negotiating" with the Japanese. At all times and places the occupation meant that churches either had to accept some of the unusual conditions or close up their work. During the worship section of the final meeting, the Japanese pastor read *Romans* 13:1, 2: "Every subject must obey the government-authorities . . . the existing authorities have been constituted by God. Hence anyone who resists authority is opposing the divine order, and the opposition will bring judgment on themselves." [11]

THE TREK TO THE WEST

The story of the church in that part of China not occupied by the enemy has been told by many people in many ways, and there is still much to be told. But the general outline is well known: the

[11] From *The Bible: A New Translation*, by James Moffatt. Used by permission of Harper & Brothers, publishers.

move to the west, life in terribly crowded quarters, inflation resulting in impoverishment and diet deficiency illnesses, participation in all types of public service and national defense, and extension of the church into new areas. It is the story of the greatest Christian dispersion in the history of the world. As the Christians spread they carried with them not only the personal witness of the Christian life but also the organizations and methods of the Christian church.

In some places the new congregations of refugees grew faster than the original congregations. Grace Community Church developed as a new congregation in Chungking with a thousand members representing twenty denominations. Kweiyang was a backward western city until the dispersion, when it became an important center and took on new life. Although the China Inland Mission had labored in Kweiyang with few results for fifty years, a young Chinese refugee pastor built up during the war years a thriving congregation of about three hundred — most of them young people. Out on the last frontier in the province of Sikang, I found well trained Christian individuals who had gathered others around them in growing Christian groups.

Reports of similar types of work came from all the Christian churches and organizations in China. Without exception the Christian church has come to this present time stronger than ever in her history.

If you ask for reasons, let me refer you back to two small boys who said, "I'll walk some more" — perseverance and determination; "God saved me, for I prayed to him" — dependence upon God.

MORE THAN NUMBERS

The influence of the Protestant Church upon China has been far greater than the numbers, the quality, or the short period of its history would lead us to expect. During a period of one hundred and forty years believers in Christ have grown from the single convert baptized in secret by Robert Morrison to the present Protestant Church membership of over five hundred thousand. Congregations have increased from a few scattered groups a hundred years ago to nearly six thousand today. Christian kindergartens, primary schools, and high schools have been developed in many parts of the country. There are now thirteen Christian colleges and universities under the supervision of the United Board for Christian Colleges in China. Christian medical service with its clinics, hospitals, and training schools has been established in different parts of the land. Specialized programs, such as care of lepers, agricultural improvement, hospitals for the mentally ill, home development, Christian literature, improvement of the home, have been developed to meet specific human needs in specifically Christian ways.

But the influence of Christian ideas in China is even more important than numbers of converts and statistics about institutions and programs. The Christian movement has speeded up processes of moral, social, and political change already in progress, and it has helped to replace discarded values and standards with a faith and a way of life that Christians believe to be superior.

Distinctly Christian influences are quietly at work in China today. Among the most outstanding is the Christian idea that no person is too low in the social scale or in degree of physical health to have an immortal soul of infinite value. The conception of the equality of women with men is giving more girls opportunities for an education and women an important place in national life. The ideal of the Christian family is gradually supplanting the large family establishment that is generally breaking down as the Chinese have more contacts with the outside world. And, most important of all, an intelligent knowledge of God and an active faith in Jesus Christ are creating courage, hope, and unselfish devotion in many individual lives. Without this religious faith the rest could not be achieved.

Chapter 3

CHRISTIANS AT WORK IN CHINA TODAY

IN spite of all that has been said, China is merely spotted with a few Christians. If you will take a large map of the country and put in a spot for every group of Christians, you will have a chart resembling a very mild case of freckles with a concentration of spots along the eastern coast and a short distance up the Yangtze valley. Put your red pencil on Kunming, draw a line north and slightly east to Chengtu, then straight north to Lanchow, east and a little south to Sian, finally due northeast through Peking to Mukden in Manchuria, and you have marked the boundary beyond which there will be comparatively few spots representing Christian groups.

But there will also be a few spots in surprisingly isolated places. There is the unknown village of Nan-ti'en, in the mountains on the Chinese side of the Burma border, where the tune of a familiar hymn led me to the home of a Christian family.

That is six days' walk from Bhamo in Burma over the mountains into Yunnan along the old jade trail of fame and legend. Put a spot at that place if you can find it on the map. There will be spots for other Lissu, Miao, and Lolo villages not shown on ordinary maps of China. There will be another spot for a group of Lolo tribesmen whom I found after two and a half days of hard climbing into the mountains southeast of the city of Hweili in the province of Sikang. Sikang is directly east of Tibet and west of Szechwan.

Due north of Chengtu there will be several spots for Christian groups in the mountains belonging to Ch'iang and Chiajung tribesmen. Far up in the most northwest corner of all — in the province of Sinkiang that borders Tibet, India, Russia, and Outer Mongolia — there will be a spot at a place called Tihwa. We know of that group because in 1943 they sent a telegram to the Church of Christ in China asking for the establishment of a regular church and the appointment of a pastor. The appointment has not yet been made, not because there is no interest, only because there are not enough pastors to go around.

These are just a few samples of the places in China in which you will find Christian groups. From the valleys and plateaus of the lower Himalayas to the oases of the great Gobi Desert, from the densely populated deltas of the Yangtze and

Yellow Rivers to the precipitous slopes of the River of Golden Sands in the province of Szechwan, you will find them — Christian groups growing slowly but inevitably.

Regardless of whether these groups of Christian people live along the far-away Chinese frontiers or in the crowded port cities, they all have some kind of church organization. That organization is usually similar to the organization of the section of the Christian church from which their first missionaries came. It is natural that Roman Catholic missionaries should organize their converts into Roman Catholic congregations, that Methodists should help their converts to form a Methodist type of church life, that Congregationalists should produce Congregational churches, and that all other denominations should do likewise.

The two main divisions of all the Christians in China, however, are Roman Catholic and Protestant. As was pointed out in the previous chapter, the Roman Catholics began their work in China long before the Protestants, and it is natural that their membership should far outnumber that of the Protestants. Of the total number of roughly four and a half million Chinese Christians,[1] nearly four million are Roman Catholics and the remaining half a million are Protestants.

[1] "*The State of the Church in China*," by W. Y. Chen, p. 150. *The International Review of Missions*, April, 1947.

ROMAN CATHOLICS AT WORK

Roman Catholics and their work in China can be introduced through some friends with whom we Protestants had close contact in Ningpo, a city slightly south of Shanghai on the east coast of China. Six priests — three French, two Irish, one Belgian — with their Chinese colleagues carried on the Roman Catholic work in the Ningpo city cathedral, a theological school, and an orphanage for boys. They also had oversight of small congregations in outlying districts. French nuns, with Chinese nuns as co-workers, managed a girls' orphanage, a hospital, a farm, and a weaving factory.

We knew the two Irish priests best of all because we spoke a common language. When we were in committees with the French and Belgian priests or had contacts with the French nuns, we spoke Chinese since they could not speak English and we could not speak French. During the years of war we all cooperated in refugee and relief work. Hardly a week went by without our being together in committee conferences or in activities for which one or the other was primarily responsible. This type of Roman Catholic and Protestant cooperation was widespread in China during the war years, and all of us felt that it was a contribution to the total Christian witness even though we did not unite in worship services or in church programs.

The work of the Roman Catholics in China is as

widespread as that of the Protestants, and their orphanages, schools, hospitals, and churches in other parts of the country are similar to those in Ningpo. In 1945, for instance, while I was riding horseback from one frontier village to another in the far western province of Sikang, I met a Spanish priest, also on horseback. I was later entertained at the little orphanage that was a part of his work. Another example of the geographical extent of Roman Catholic work can be seen at the Chinese government outpost of Chao-chueh in the heart of the rugged Lolo country. It is a place high in the mountains a few air miles east of the 24,900-foot peak of Minya Konka. One corner of the heavy stone fortifications of the garrison is patched with adobe bricks where a few years ago Lolo tribes had breached the wall. From that wall one can look down upon the ruins of a Roman Catholic church that once had served the Lolos who destroyed it.

A rough idea of the amount of Roman Catholic work in China today can be seen in all that the following figures represent: about 4,000,000 members of the Roman Catholic Church, 4,528 primary schools, 319 high schools, 25 normal schools, 3 universities, 367 orphanages supporting 22,000 orphans, 115 published periodicals, 2,980 foreign priests, 2,073 Chinese priests, 6,432 Chinese nuns, and about 7,000 preparing for the priesthood.[2]

[2] Figures given by the Society for the Propagation of the Faith.

The Roman Catholic Church in China is now presided over by Chinese church officials who hold all the highest offices. This is an innovation that promises an era of great advancement for Catholicism in the Orient. In 1946, for the first time in history, a Chinese priest was elevated to the position of cardinal, and Thomas Cardinal Tien now has a complete hierarchy of Chinese church officials, including twenty archbishops and more than a hundred bishops. In addition to this, Pope Pius XII has appointed the first internuncio to China, so that here in the upper brackets of the Chinese Roman Catholic hierarchy we have a replica of the Roman Catholic organization in other parts of the world.

It is the opinion of many thoughtful Chinese Christians that there is work for both the Roman Catholics and Protestants in China and that, as we found during the war, there are certain significant areas of Christian responsibility in which these two main divisions of the Christian church can continue to cooperate in China.

PROTESTANT GROUPS VARY BUT COOPERATE

The Protestant Church in China today is probably indirectly related to most of you who read this book. That relationship is maintained through several hundred mission boards and mission agencies set up by the Protestant denominations of Europe

and North America for the specific purpose of extending the Christian faith throughout countries like China.

The Protestant groups naturally vary as much as the people who compose them. There is everything you might expect to find in the range between the sophisticated "high church" formalism of some of the eastern cities to the chorus singing Miao of Kweichow, the steady and slow-moving Calvinists of the southern coasts to the highly emotional "little flocks" of the Shensi caves. More important than all the diversities of Christian expression and the differences of theological creed, however, is the immeasurable contrast between the Christian and the non-Christian. The difference between the rigid ritual learned from the Church of England and the unpredictable emotionalism learned from some "free lancers," the difference between fundamentalists and liberals is as nothing compared to the contrast between an earnest Christian and the person dominated by fear and superstition. Those who have come under the influence of Christ have found a new life. A new spirit has transformed them, and that same spirit, continuing to work through them and through us, will inevitably transform the nation.

The fact of the existence of different denominations with different forms of religious organization and expression presents no great problem to the Chinese people in general. They were accustomed

to the existence of different Buddhist and Taoist sects and different Confucian "schools of thought" at the time Christ was born, so it does not seem unusual to them that the Christian faith should express itself in different ways. They do not criticize the *fact* that there are different denominations, but they do attempt to correct situations where Christian denominations violate Christian principles by quarreling with one another, by overlapping of work, or by lacking a united Christian approach to the basic problems of the nation. The attempt to solve such difficulties has resulted in the organization of the National Christian Council of China to coordinate the work of all Protestant denominations and agencies. Another result has been the drawing together of a number of closely related denominations into a larger — and perhaps more Chinese — denomination, the Church of Christ in China.

NATIONAL CHRISTIAN COUNCIL UNITES PROTESTANTS

The National Christian Council is not a church, nor is it to be confused with a union of churches. It does not speak for any church or group of churches, although the churches may speak *through* it when concerted Christian pronouncement is called for. The Council is a means to an end — the end being the complete evangelization of the Chinese people. The specific purpose of the National Christian

Council is to promote cooperation toward that goal. In its own words the council is "an advisory and coordinating agency for the Protestant forces in China with responsibility for deepening spiritual fellowship, acting as a central bureau of information and a clearing house for new ideas, initiating progressive research, promoting the growth of the indigenous church, and serving as a means of group expression." [3]

When I need up-to-date facts about the Christian movement in China, I turn to the *China Christian Yearbook* published annually in English by the National Christian Council. When a Chinese colleague needs similar information, he pulls out his *China Christian Yearbook* published in Chinese by the National Christian Council. I have in a notebook here on my desk the *Missionary Directory* which keeps me supplied with the names, addresses, and denominational affiliations of all the missionaries in China. The preparation of this directory alone is quite a job when you consider that the normal missionary force in China has included as many as six thousand missionaries, that one-fourth of these are usually moving to and from furlough, and that the remainder are highly mobile. The National Christian Council also supplies facts regarding subjects that demand concerted action.

[3] *The Conspectus of Cooperative Missionary Enterprise*, p. 54. New York, International Missionary Council, 1935. Used by permission.

Perhaps one of the most important pieces of cooperative work done by this council during the war and rehabilitation years was that accomplished by its committee on relief, which coordinated all relief needs and requests from the Christians in China. Large amounts of money and supplies were available through such agencies as United China Relief and the International Relief Committee. These agencies were in no position to evaluate the requests that came to them either from Christian organizations or from Christian individuals. The National Christian Council investigated all such requests and by validating their trustworthiness greatly facilitated the distribution of relief, the saving of human life, the strengthening of Christian organizations and institutions.

The staff of the National Christian Council normally consists of a general secretary, two associate general secretaries, and four departmental secretaries. The general secretary and the majority of the executive staff are always Chinese. In addition there are missionaries allocated by their home organizations for special duties. The executive staff is responsible to an executive committee, two-thirds of that committee being Chinese. Funds for the work of the council come through appropriations from the constituent members, from the rental of endowed property, from interest on investments, and from special gifts of interested friends.

At this writing the following groups make up the National Christian Council:

Churches: Anglican, Basel Mission, Brethren, Chih Li Hui (Independent), Church of Christ in China (16 groups), English Methodist, Methodist, North China Congregational, Northern Baptist, Rhenish Mission, Southern Baptist (2 associations), Swedish Covenant, Swedish Missionary Society, United Christian Missionary Society (Disciples of Christ); *Christian Organizations:* American Bible Society, British and Foreign Bible Society, China Christian Educational Association, Chinese Home Missionary Society, Council on Christian Medical Work of the Chinese Medical Association, Chinese Mission to Lepers, Christian Literature Society, Religious Tract Society for China, Young Men's Christian Association, Young Women's Christian Association.

There is striking evidence that all of these groups are doing significant Christian work in China. Their fundamental goal is to bring the Chinese people into a personal relationship with Jesus Christ. Their basic methods, meeting people at the point of their greatest needs, are alike. The institutions and the service programs are very similar, and there is not much difference in the problems that different denominations face. The main differences are in the formulation of creeds, forms of worship, and types of church government. The similarities among these

groups are far more important than their differences.

The denominations are generally grouped under the following headings: Seventh Day Adventist, Episcopalian, American Baptist, Disciples of Christ, Friends, Holiness and Pentecostal, Lutheran, Mennonite, Methodist, and the Church of Christ in China, which is a union of sixteen American, British, Canadian, Australian, and New Zealand denominations, including: Church of Scotland, Congregational Christian, English Baptist, English Congregational, Evangelical and Reformed, Evangelical United Brethren, Presbyterian Church of Australia, Presbyterian Church of England, Presbyterian Church of Korea, Presbyterian Church of New Zealand, Presbyterian Church in Canada, Presbyterian Church in Ireland, Presbyterian Church in the United States of America, Presbyterian Church in the United States, Reformed Church in America, United Church of Canada.

Chinese Christians understand the great truth so clearly stated by General Omar N. Bradley at the twenty-first Annual Institute of World Affairs in Cleveland: "Unless we walk this earth in company with other men, any refuge that we seek alone will become our tomb."[4] They have put that truth into practice in China. Today there is, in proportion to the number of churches, a far greater degree of

[4] *Time*, January 13, 1947.

cooperation than in either Europe or America. We cannot be Christians and walk the earth alone.

THE CHURCH OF CHRIST IN CHINA

The English translation of the Chinese name Chung Hua Chi Tu Chiao Hui is the Church of Christ in China, which has the largest membership, the greatest number of congregations, and the most widely extended work of all the forty groups cooperating in the National Christian Council. This united church embraces within its common bond of faith and life more denominations than any other church in the world. In addition to being a great adventure in church union, this is an interesting illustration of how some of the Chinese Christians and some of their missionary co-workers have solved the puzzle of Occidental denominational names. The whole problem is stated clearly in the questions of Chinese friends. One of them says, "I am a Christian and a Chinese citizen. Why should I be called 'Dutch Reformed'?" Another friend asks a similar question, "Why should I, a Christian from the north of China, be called an 'English Baptist'?" The answer for such questions as these has been found by one hundred and sixty thousand Chinese Christians in what they call "The Church of Christ in China."

Those of you who are acquainted with youth councils, synods, fellowships, and assemblies would

be right at home in a meeting of the Reverend T. K. Chiu's church in Kunming. There you would find the elected representatives of the local congregation praying and planning for their work. You might be surprised to find the missionary, if one were present, sitting as a non-voting member of the group while the Chinese pastor acted as moderator or chairman. You would also find that the local church includes in its program a nursery school, a kindergarten, a primary school, a high school, a university, special programs for mothers with small children, reading classes, street preaching, distribution of Christian literature, evangelistic meetings in cooperation with other churches, and the Christian mission hospital of the city. You would furthermore discover that the local congregation is related to other churches of the same denomination in a larger area through what is called a district association.

If you could attend the District Association meeting as Pastor Chiu's personal guest, you would learn much about the life and work of Chinese Christians. The Association usually holds a two- or three-day meeting at some centrally located city or town where delegates are entertained with the very best of local delicacies and comforts. In some parts of West China one of the favorite dishes is fish heads stewed with bean curd and appropriate seasonings. The bed offered the guest is most likely to be a board bed hung with a mosquito net — no mattress! There

would be no plumbing such as you take for granted. When treated with the very best Chinese friends have to offer, a guest discovers that they live very frugally and very simply.

Anyone who sits through the two- and three-hour meetings of a District Association on backless benches becomes aware that the problems being discussed are important and complex. The same variety of Christian service to meet human need that were discussed in the local church in Kunming are presented here on a larger scale. There are the eternal and universal problems of finance, of personnel adjustments between individuals and groups, of ways to have effective Christian schools, medical service, welfare work, home improvement programs, worship, Bible study groups, prayer meetings, and so on.

The discussions will bring out the fact that there are still two larger church organizations in the Church of Christ in China: the synods that cover large areas such as one or two provinces and the General Assembly that includes churches in all China. The larger meetings are held less frequently than the smaller ones, but it is the general practice for the smaller groups to elect representatives to act for them at the larger meetings.

At a synod or General Assembly meeting there would probably be weather-beaten and strong-limbed Chinese missionaries from the border provinces. They might bring with them representatives

from groups of Christian tribespeople such as the gaily dressed Miao, the cheerful Lissu, the haughty Lolo, or the solemn Tibetan. A General Assembly gives a glimpse of some of the people from among the many minority groups in China for which the Chinese Christians have begun to feel responsible.

During contacts with Chinese Christians one hears many expressions of genuine appreciation of missionaries and their work. In addition to what is said in private conversations and in formal discussions at different church meetings, almost all of the official minutes ask for more missionaries from abroad. The opportunities for the Christian witness are so numerous in China today that among all the denominations there is one demand that is universal: "Send us more missionaries!"

THE CHINA INLAND MISSION

The China Inland Mission deserves special mention because it is neither a denomination, such as those mentioned above, nor is it yet a Chinese church as we usually think of a church. It is important, however, because it has more Christian missionaries in China than any other single group, including the Roman Catholics. The China Inland Mission exists especially for preaching the Christian faith in frontier areas. It is an interdenominational and international missionary society, drawing its personnel and support from many Protestant denominations

of Europe, North America, Australia, and New Zealand. Dr. Kenneth Scott Latourette, D. Willis James Professor of Missions and Oriental History in Yale University, calls the development of the China Inland Mission in some respects the most remarkable chapter in all the history of Christian missions in China, and he considers the founder, James Hudson Taylor, one of the greatest missionaries of all time and one of the four or five most influential foreigners to go to China in the nineteenth century for any purpose, religious or secular.[5]

The China Inland Mission concentrates on preaching and Bible teaching, and it now has several hundred congregations with approximately 120,000 members. Forms of worship and government differ according to the denominational background of those who organize the congregations in different districts. This is the natural result of one of the basic principles of the mission: that missionaries are free to inaugurate the form of service and church government that they believe to be the most Scriptural.

Missionaries of the China Inland Mission are generally grouped on the field according to their denominational preference and their nationality. For instance, most of the regular staff in the province of Szechwan, China's great wartime holdout,

[5] *A History of Christian Missions in China*, by Kenneth Scott Latourette, p. 382. Used by permission of The Macmillan Company, publishers.

are Anglicans. During a trip with an American Army Signal Corps convoy from Kunming to Sian, we stopped one night at a China Inland Mission station isolated in the mountains of Kweichow. The missionaries there were all German-speaking Lutheran sisters. Most of the missionaries I met along the great Northwest Highway in the winter of 1944 and 1945 were Scandinavians moving out of Honan, Shensi, and Shansi ahead of the Japanese thrust from the north. Since that area has been allocated from the beginning to Scandinavian branches of the China Inland Mission, Scandinavian missionaries will now be moving back there to continue their work.

THERE IS A CHRISTIAN STUDENT MOVEMENT IN CHINA

Youth organizations play a very significant part in the evangelization of China, and there are four major youth groups at work in China today: the Young Men's Christian Association, the Young Women's Christian Association, the Student Christian Movement, and the Inter-Varsity Fellowship.

The guiding principle of both the "Y" movements in China is vividly illustrated in a letter from Sophia Chang, wife of the general secretary of the Y.M.C.A. at Changsha. After the terrible years of bombings, flight, and life in refugee quarters, she and her husband, at the end of the war, finally

made their way back to the city from which they had fled before the oncoming enemy. They got into the city at night and were elated when the headlights of the truck upon which they were riding showed the entrance to the "Y" still standing. Grabbing their flashlights, they dashed through the entrance to see what was left of the building. There was nothing — no auditorium, no dormitory, no nutrition center, no offices, no classrooms — nothing but broken bricks and debris. The only thing left standing was the entrance gate upon which were inscribed the words of Jesus, "I have come not to be ministered unto but to minister."

"A sudden spell of emotion overwhelmed us," wrote Mrs. Chang. "We felt that we wanted to cry, to grasp somehow that which was lost. But we repeated over and over again those remaining words and became inspired."

Ministering to the special needs of youth has always been the guiding principle of the "Y" movements as they have set up programs in conjunction with the Christian churches. These programs are designed to supplement and strengthen the work of the church, and the "Y" is able to influence large numbers of youth whom the church is neither able nor equipped to reach. Because of the nature of their work, the programs of the Christian associations are confined to the larger cities where they can specialize with students and young people.

The organization of the "Y" in China, as in the case of the church, is patterned from the parent organization in North America. The administrative and financial strength of the city "Y" is in its local board of directors, which always has been almost completely Chinese. Each local organization is headed by a Chinese secretary. The world service staff ("Y" secretaries) of both the men's and women's organizations serve as associates to Chinese secretaries, usually in some specialized capacity. There are also national committees that guide and coordinate the programs on a national scale.

CAMPUS EVANGELISM

The Student Christian Movement and the Inter-Varsity Fellowship are significant as Christian movements developed by the "Y" organizations and the churches to strengthen their own permanent programs. These organizations have their counterparts in other parts of the world. In general, the Student Christian Movement is more closely related to the Y.M.C.A. and the Y.W.C.A. than to any other part of the Protestant setup. In general, the Inter-Varsity Fellowship is more closely related to the China Inland Mission than to any other religious group in China. Both movements aim at evangelism on campuses and to provide opportunities for group worship, Bible study, and fellowship among Christian students.

The leadership comes both from the Christian churches in China and from within the movements themselves. In many instances in recent years these movements have been agents responsible for bringing about revivals on high school and university campuses. There was a series of unusually large meetings among the student bodies in West China in the winter and early spring of 1946, when hundreds of students who had been successively disappointed in nationalism, communism, technology, and victory turned to Jesus Christ as the only hope of the world. Although these demonstrations of the Spirit of God do not get newspaper and radio publicity, they are quietly and consistently continuing with a far more profound effect upon world affairs than the flash-in-the-pan political demonstrations about which you constantly hear in newscasts.

CHRISTIAN UNIVERSITIES IN CHINA

The Christian colleges of China are now a specialized section of the Christian work in that country. They originated as parts of denominational programs to meet the needs for higher education in the areas where different denominations were at work. As they developed they became, in most instances, cooperative enterprises where two or more denominations pooled their resources for the sake of better and more efficient college training. At the present time there are thirteen Christian colleges in China that are

guided in the problems of their operation and support by a single organization called the United Board for Christian Colleges in China.

Throughout the period of war and the confusion of the aftermath of war, in political disturbance and economic chaos, China's Christian colleges have stood out as incubators of heroism and high-minded citizenship. Without these Christian colleges thousands of well qualified Chinese youth would have gone without a higher education. Because of these colleges thousands of leaders with Christian ideals have been graduated into a nation in desperate need of Christian leadership.

The colleges are strategically located over the whole country in places accessible to students from the different sections of the nation. Some of these campuses are unusually beautiful, especially those that have been developed with a modified Chinese architecture. Yenching University occupies the grounds of an old noble's palace about ten miles from Peking. The buildings are grouped around a lake on a spacious campus with many delightful paths shaded by bamboo and willow clumps. The lake is popular during the summer months for water sports and is the center for ice skating in the winter. Lingnan University is situated on the banks of the Pearl River, near Canton. Here, too, the campus is delightful with its informal paths and many gardens and trees. Cheeloo University serves the people

of the great province of Shantung, and its campus at Tsinan looks out upon the famous mountains of that province. Nanking University and Ginling College, situated in China's capital, have the great national shrine of the Purple Mountain within their vista, and their own buildings blend in with those of the national capital.

Without exception these colleges suffered during the war, and some of them had nothing but a few cracked walls left by the time the conflict was over. Every movable thing was taken away. All instruments were removed. Even the woodwork in many places was ripped out for firewood. The process of rebuilding is now under way, but it will be a long and difficult task to bring these campuses up to their prewar standards of beauty and use.

The most impressive thing about the Christian colleges of China is the quality of the faculties and the students. Thirty years ago these colleges were staffed mainly by missionaries. But now the faculties are mainly Chinese men and women, many of them with advanced degrees from Europe or North America. The sacrifices that these men and women made in order to continue the education of China's youth are beyond our comprehension. They went hungry, they dressed in rags, they lived without heat in the winter and without the proper protection in summer. Many of them succumbed to tuberculosis and other deficiency diseases or watched their

children die because of a lack of the necessities of life. Their one concern was to keep alive a spark of truth in the heart of their nation. These faculty members are not all baptized Christians, nor are all the students who graduate members of the Christian church. But there is a significant group of earnest Christians in every college whose influence is strong enough and genuine enough to mark these colleges as distinctly Christian.

The influence of these Christian colleges spreads wider and further than most of us realize. Aside from the influence of the Christian faith as such, techniques for a better life developed by our Christian culture come from these institutions. One of the outstanding contributions is in the field of agriculture, and this is important because eighty per cent of the Chinese people still live in rural areas.

In the agricultural colleges at Lingnan University, Nanking University, West China Union University, and Fukien Christian College important experimental work is being done in plant breeding, horticulture, and animal improvement. These schools have introduced the development, multiplication, and distribution of improved seed. They have taught better methods of cultivation, fertilization, harvesting, storing, and marketing, have modernized farm implements and machinery, have taught the farmers how to fight insect pests, and have educated rural families through extension programs.

The College of Agriculture of Nanking University is the leading agricultural school in China today. Of all those students who have gone abroad to study, more than forty-four per cent are Nanking alumni. Seven of the seventeen agricultural colleges in China are headed by graduates of the Nanking College of Agriculture, a Christian college.

REHABILITATION AND RESTORATION

Rehabilitation and restoration is the big job in which all the Christian churches and organizations of China are now engaged. It means helping to get refugee people back to their native places where they can start to rebuild their homes; bringing broken families and divided congregations, separated faculties and student bodies back together again; healing of broken bodies and the strengthening of sorely tried souls; restoring of the work that helped to produce these individual Christians and institutions in the first place. And during all the hardships and difficulties of this task, those who work at it are stimulated by the increasing amount of evidence that shows that the Christian movement in China as a whole has made progress through the years of war.

People have occasionally asked: If the Chinese church has shown such signs of vigor during a time of trouble when we could not help much, why should we help now when times are better again? The an-

swer is: If, through the experience of having a leg shot off in the war, your son's faith in Christ was revitalized and his power increased, would you suggest that he be left by himself to recuperate? And when he needs a new leg, would you tell him to build it himself or would you provide all the help you possibly could in order for him to use his new faith and self-reliance in new ventures?

A letter from a Chinese Y.M.C.A. secretary shows how he now faces the world. After the invasion had destroyed his organization, he had nothing upon which to live. First he sold his furniture, then his clothes. Then his home was destroyed; next his two sons died of diseases made fatal by malnutrition. When the war was over, he returned to his former place of work and found that literally not one stone was left standing upon another. He found two penniless survivors of his former board of directors. "We have absolutely nothing left," he writes, "except God's spirit of service in the hearts of three people."

That statement speaks for almost every single part of the Christian church in China today. It suggests the program in which that church is engaged: rehabilitation of people, restoration of program, replacement of equipment essential for the continuation of work. It is the profound conviction of all those who are in any way related to the kingdom of God in China that the achievement of this threefold task demands a combination of Chinese and foreign

spiritual and physical resources. Such a combination will result in a Chinese church far more significant to the life of the world than the most visionary missionary might have dreamed ten or fifteen years ago.

Chapter 4

"MAN THE HOE"

"SONG OF THE HOE" is an ancient folk tune with modern words "particularly popular with college students who feel within its surging rhythm the pulse of the New China of which they are so significant a part."

Dig out the wild weeds, man the hoe!
Dig out the weeds, let good seeds grow.
Dig weeds and man the hoe;
Let the good seeds grow!

Rise, ancient China, forward go!
Still struggle on and man the hoe!
Rise, and forward go,
Struggle on, man the hoe![1]

This popular folk song symbolizes the deepest desires of Chinese students in very ordinary words.

[1] From *The Pagoda: Thirteen Chinese Songs*. Used by permission. Bliss Wiant, professor of music at Yenching University, is the translator and arranger of many Chinese folk tunes, including "Song of the Hoe."

"Dig out the wild weeds" stands for the extermination of evil and superstition. "Let good seeds grow" refers to the cultivation of truth. "Rise, ancient China, forward go!" alludes to the ancient glories of Chinese culture and their possible contributions to the development of the modern nation. "Still struggle on and man the hoe!" symbolizes the determination of Chinese students to labor incessantly until their ideals are realized. This may all sound too idealistic to North American youth, but Chinese high school and college students are so devoted to political, economic, and religious causes that they often endanger, and sometimes sacrifice, their lives for the causes in which they believe.

LI CH'ING-YUN AND CHANG CHIA-HAO

High school life can best be interpreted by sharing some of the actual experiences of two Chinese high school students. By looking somewhat intimately into their lives, we can have a background against which to see high school life in China as a whole.

There is Li Ch'ing-yun, for instance, whom I met during the war while waiting for a Chungking bus. Since a wait of from thirty minutes to one hour for bus service was common during those years, I had developed the habit of keeping reading material in my pocket. While deep in the pages of a small book, I felt a gentle tap on my shoulder. "Are you Mr. Crouch?" a nice looking young fellow in a blue

civilian official uniform asked. He was Li Ch'ing-yun who, six years before, had been one of the most outstanding students in my Ningpo gardening and handcraft classes at Riverbend Christian High School. We visited there in the bus queue while two of the foul smelling Diesel-motored wrecks snorted on their way. When my bus arrived, we exchanged cards and promised an early reunion.

Our short conversation at the bus stop revealed that Li Ch'ing-yun had gone into China's western provinces the hard way, on foot. He had been a sophomore in Riverbend Christian High School down on the seacoast when the Japanese started their advance on the city. I had neither seen nor heard of Li and his classmates since that morning when they had streaked off into the countryside with no more than little cloth bundles over their shoulders, the Japanese army at their heels. Li had stopped in the interior province of Hunan to finish his high school training. Then he had moved farther west where he found a job with the Chungking Transportation Administration. When I met him he was working by day and studying by night at the Soochow University School of Law.

At my next meeting with Li, I learned that his classmate, Chang Chia-hao, was in the tuberculosis ward of the Canadian Mission Hospital across the Yangtze River from Chungking. All of our subsequent visits were either at the hospital or during the

long trips across the river. We took such luxuries as oranges and powdered milk and reading material to the sick boy. He had also traveled west on foot, as thousands of other Chinese students had done. He had finished high school and was in his first year of pre-medical training when overwork and malnutrition caught up with him in the form of tuberculosis. He, who the doctors predicted would never get home again, and we, who were planning our return, talked of the days at Riverbend in Ningpo not far from Shanghai — talked of the days before the whirlwinds of war had scattered us about and then blown us back together again.

WE MET IN CLASS

There was the English class where we had first met, a class in which they were registered because of a government regulation making English the one required foreign language in all high schools. We spoke of the dislike we developed for a requirement like that which seemed of very little practical value to a nation at war. We remembered the day when pupils and teacher went to the school principal to ask for a more practical use of our time; we wondered what had happened to that principal who had granted our request. We talked of the fun we had leveling out grave mounds to transform half the campus into vegetable plots; we bragged of the prizes our class had won with its model planes.

"We had a nice church at Riverbend High," remarked Chang Chia-hao, who is a pastor's son.

"And remember the hard time we had getting it?" added Li Ch'ing-yun.

The students would not attend the neighborhood churches. Oh, a few went, but not enough to make it worth while. The Ningpo pastors had urged the boys, they had talked with the faculty, and they had discussed the problem with the missionaries. "Why is it that the students in a Christian school won't go to church on Sunday?" "Even the faculty doesn't attend church — what can you expect!"

The patient explanation of the Riverbend Committee on Christian Education that we had chapel services six days a week and Bible classes once a week did not satisfy the pastors in the community. "Your chapel services!" they laughed. "Your setup just gets the lazy boys!" And they were right. Religious exercises could not, by Chinese law, be compulsory, even in a Christian mission school. But the curriculum included a daily period of compulsory physical exercise, and it was arranged by the faculty that boys who wanted to attend chapel — conveniently held at the same time — could be excused from calisthenics. We naturally missed many of the boys we wanted to reach, and we knew it.

The boys had had their own reasons for not going to church. "The sermons are not interesting, and there is nothing for us to do but listen," they said.

"We don't know the people in the churches here," was the excuse of the majority of the student body who came from out of town and lived in dormitories. "They are not the kind of people to make friends with," said some of the "snooty" boys. "The people at the church don't understand us and we don't understand them. We have nothing in common." And none of the schemes of the school's Committee on Christian Education or those of the pastors or the missionaries succeeded in getting the boys to church. Finally, the suggestion that worked came from the boys themselves. "Could we have a church of our own — not just another chapel service, but a real church — building and all, our own officers, even select our own speakers?"

Most of the missionaries and the local Chinese pastors opposed such an idea. "This will keep the students out of *our* churches," they replied. "It will do just the opposite of what we want. Students should learn to be loyal to the churches in the community in which they live." The school's reply that a student's community is the school in which he lives and works twenty-four hours a day did not satisfy the opposition, but with the backing of the faculty and the student body assured, the Committee on Christian Education, under the leadership of the school pastor, went ahead.

They got permission to use an abandoned church building not far from the campus. Groups of stu-

dents were organized to take responsibility both in management and in worship participation. Preachers were chosen and invited to take part in the service. As many as two hundred boys met there for worship every Sunday morning in contrast to less than fifty who went to the churches in the city before they had their own. As a result, the daily chapel services began to grow, the Bible study and prayer groups expanded, and Christian life became more significant on the campus.

BOMBED OUT

All those experiences, vivid as they were, seemed long ago to the three of us who visited in the T.B. ward there in Chungking. Closer by far were the experiences connected with the increasing tempo of enemy bombings in those earlier Ningpo days. As a result we had moved to a country village where "Riverbend High" set itself up in Buddhist temples to carry on its work.

"After we moved to the country we had nothing but the little section of a water buffalo shed for a chapel," Chang reminded us.

"I used to watch the water buffalo walking around the rice-polishing stone harnessed to the big roller."

"The place was stinking."

"But we had good times there. Remember the country people who stood at the door to watch and listen?"

"Sometimes a group of us went out early in the morning to pray on the mountain just as the sun was rising."

Those prayer services at dawn to which Chang referred meant getting up before daylight, for the hill to which the boys went to pray was about a mile away from the temples in which we lived, and they had to be back in time for the daily schedule that began at 5:45 A.M.

The rising bells of our school in the country rang simultaneously at 5:30 A.M. in the four temples in which we lived. There were fifteen minutes in which to dress and wash, then fifteen minutes of setting-up exercises — each temple operating as a separate unit. Six o'clock to seven was supervised study hour. Breakfast of rice gruel and bean curd at seven did not take long, and the remainder of that hour was used to get quarters ready for inspection. The boys slept in stacks of double-decked bunks improvised of bamboo uprights and board bottoms. Classes began at 8:00 A.M. and continued until 4:00 P.M. six days a week. The evening meal was served at 5:00 P.M. There was supervised study again from 7:00 until 9:00 P.M. Juniors and seniors took turns teaching a night school for village people during the evening study period. Candles were out at 9:30, except for the faculty, who worked late into the nights preparing lessons, correcting papers, and averaging grades.

LI GOES HOME

Such were our conversations at the bedside of Chang Chia-hao in Chungking. We glimpsed into the past and also talked of the future. Li Ch'ing-yun was expecting to return to his home near Ningpo as soon as he could find a way to travel, and, after a visit with his parents, he planned to continue his study of law in Shanghai. I was planning to return to the United States for a study furlough. Chang Chia-hao wanted to go home, too, perhaps more intensely than either of us, but he was too sick to be moved.

Li Ch'ing-yun got home before I left Chungking in 1946. He wrote that the trip back to the east coast of China had been as hard as the trek to the interior and harder financially because inflation had increased the cost of living five thousand times over what it had been when he fled inland. But he was glad to have been at home and to have found his father and mother still alive. He said that the house in which they live is in great need of repair but that it was home, and home means as much to a Chinese boy as it does to you. The building itself is the traditional Chinese family home built large enough to accommodate several branches of the family, including paternal grandparents, paternal uncles with their families, and Ch'ing-yun himself with his family when he marries. The size is not apparent from the street, for the whole building is enclosed

within a twenty-foot brick wall. The only entrance and exit is the heavy street gate that opens into a pleasant courtyard paved with stone slabs and set about with pots of flowers and small shrubs. The building itself is in the form of a hollow square around this courtyard. The small rooms for the gatekeeper and his family flank the gate itself. The formal guest room faces the gate directly across the courtyard. Generous upsweeping eaves provide protection and shade around the edge of the courtyard, and under these gray-tiled roofs are the first and second floors of rooms that make up the living quarters for the different branches of the family. It is the home of a wealthy but not extravagant merchant.

Although Li enjoyed the reunion with his parents and relatives, he could not remain long in the old-fashioned atmosphere. He is now in Shanghai finishing his education. His father and mother begged him to settle down at home, marry a wife they had selected for him, take over the family business, and care for his parents in their old age. But this son of modern China refuses to live in a "large family" and says he could not possibly be happy with a wife selected for him. He wants a career of his own and is determined to have it, "although," he says, "my experiences have taught me to love my parents and my home more than I ever could have if I had always lived with them."

I saw Chang Chia-hao a few days before I left Chungking, and he asked me if I ever got back to Ningpo to go to see his father and mother who live in a village not far from that city. His father is the pastor of a country church. Compared with Li Ch'ing-yun's father, Pastor Chang is a poor man, and he lives in what could best be described as a shack. Like most Chinese homes, there is only a wall and a gate facing the street. The courtyard is very small, the house is single story, and the reception room opposite the gate also serves as Mr. Chang's study. The whole place is furnished with the barest essentials, and there is no hired domestic help.

THE CHANG HOUSE

The Changs are a "small family" with a thoroughly Christian background where the parents have always cultivated the idea of service. The sons were never expected to return to live with the parents, their fondest hope being that their sons would have independent families and that somehow they would be more comfortable than the parents had been. One of the greatest burdens of the eight years of war for Pastor Chang and his wife was to hear that the son, for whom they had worked and prayed so much, lay fatally ill a thousand miles from home and loved ones.

These glimpses into the lives of two Chinese high

school boys can do no more than reveal parts of their experiences. There are still great depths of feeling and great areas of thought of which we Occidentals get but dim insights until we have had similar experiences. Those of us who struggle for an education will be able to understand their struggle for an education; those of us who have been through the devastating experiences of war will be able to understand something of how they felt during the war; those of us who have taken positive action for the establishment of churches and Bible study groups can see how they feel when they "go out" for such things; those of us who have entered political struggles at the cost of livelihood and life because of our principles know the kind of a world that some Chinese high school students live in and fight for.

CHINESE COLLEGE STUDENTS

College life differs from high school life only in complication and intensity. The circumstances of war have been the same. Living conditions are the same. Curriculum requirements are similar. Government regulations are no more strict than for high schools, but the larger fund of knowledge and experience of college students leads to a greater resentment of regimentation and to more group action.

One introduction to organized student action was burned into my senses by the searing language of an American mess sergeant. I had gone into the north-

west on a visit to the Chinese industrial cooperative training center and had got a lift back to Chengtu from one of our front-line fighter bases in an empty C-47 cargo plane. The next morning I got a ride from the airfield into the city on the daily truck operated by the mess sergeant. Never in all my life have I seen a man so full of hate and resentment for the missionaries. They had, he said, forbidden Chinese university girls of Chengtu to step out with American soldiers. In his opinion that was one of the most unpatriotic, nasty, low-down, underhanded, subversive, demoralizing acts of the war. I admitted that it was a pretty raw deal, if true, adding that I knew the missionaries in Chengtu pretty well, and I promised to check up on the situation and to report back to him. As I suspected, missionaries had nothing to do with the situation. The boycott of Chinese girls for American soldiers had come about through united student action on the Chengtu campuses after incidents in which some of the Chinese girls had been raped by our soldiers. When this was explained to the mess sergeant, he not only understood but had a new respect for Chinese college students.

ADVENTURES IN SERVICE

Characteristic of Chinese Christian students is their desire for practical Christian service. One of the most interesting expressions of this desire for

service was the Christian Student Service Teams that operated during the war. These teams were usually made possible through the cooperative action of the Christian colleges, the Border Mission of the Church of Christ in China, the "Y" organizations, the Chinese National Government, and international relief agencies. There were service teams to schools for the blind, service teams to homes for war orphans, service teams to famine and drought areas, and there were traveling dramatic teams presenting their message through the open air drama. More than five hundred Christian students went out into the border country in teams to the tribal people of the west and southwest where the Border Mission was carrying on the work that will be described in the next chapter.

It was while serving as a member of one of these student teams that I learned to know the type of students who composed them and came to understand their attitudes more intimately than I had through casual contacts on the campuses. The particular project for which we were organized was to make friends among the wild Lolos in order to help save the lives of Allied air crews who were constantly being lost in the rugged Lolo country. Combined with the above objective was the task of surveying the areas through which we passed on the Chinese side of "the hump" for possible new Christian mission sites. The project was completely financed

by the Chinese National Government, equipped with medical and first aid supplies by the International Relief Committee, and provided with posters by the United States Office of War Information.

The five student members of the team were selected from among seventy volunteers from the Christian colleges in Chengtu on the basis of physical strength, scholarship, and Christian character. Two of the boys were from West China Union University at Chengtu and the other three were from Yenching and Cheeloo Universities, temporarily refugeed at Chengtu.

Although our five students were all physically above par, only one of them had previously faced physical hardships anything similar to those we met on the Lolo trails. While awaiting transportation from Kia-ting (one of China's gateways to the west) to Sichang (a frontier city), we climbed the 12,000-foot peak of Mt. Omei, one of China's most famous "holy mountains." They took the strain of fatigue, snow, ice, and inadequate food without a complaint in a way that demonstrated both their morale and their physical stamina. Later on when we were in dangerous Nosu country and heard of tribes on the warpath, the boys never spoke of turning back but resolutely planned their work in territory adjacent to the fighting groups. The more difficult a job appeared to be, the more eager they were to attempt it.

and they found a very real joy and deep satisfaction in being able to do something of value for their country and for the world mission of the church.

As the team worked their way from village to village along narrow mountain trails and over high passes, I noticed an increase in their sense of being in the world to serve the needy people who inhabit it. Because of the nature of the trails we were always strung out in single file, and it was a perfectly natural setup for long and intimate conversations with the boys one at a time. Resentments of high school and college days were expressed as they had never dared to express them before, and ideals for the future could be spoken without fear of ridicule. At night we slept together on the same straw of stable floors. When the sun was bright we bathed ourselves and washed our clothes in the same cold mountain streams, and at times like that we brought into group discussions those things that had first been mentioned only in private conversation.

That particular team had direct contact with about three thousand Lolos and made friends of them. They gave simple medical help; they explained what the planes flying over the mountains were for, who the air crews were, and how to care for the men who "bailed out" or crash landed. In addition to that they found a place for a new mission station and made initial approaches to the people of that area. There is a new Christian station there today

manned by Border Mission personnel because of the work of the Christian student team. I met the boys of this team from time to time after they had returned to their school work, and I found that the experiences of Christian service in the mountains had sent them back to their campuses with a new sense of their own significance in the Chinese nation, a new vision of human needs, and a new sense of power to help meet those needs.

AFTER STUDENT DAYS

The experiences of these service teams not only filled a great need for significant Christian activity among the students but also led to self-dedication such as in the case of Fan Wen-hai.

I first met Mr. Fan at a New Year's tea at the headquarters of the Church of Christ in China in Chengtu. The short talk he made there is typical of his whole life. For three successive summers he had been a member of a team of Christian students who went to work among the Ch'iang tribes of northwestern Szechwan, and during his last summer as a student on the border he decided to give his life to that work. Then he went back alone as a regular member of the Border Mission staff. After his first year of work he was allowed a two weeks' vacation, and it was during this first holiday that he made the testimony.

"I had been urged by my friends," said Mr. Fan,

"to take more profitable positions down here on the Chengtu plain. I considered them in the loneliness of my station. But as I got closer and closer to the city I realized more and more that God wanted me back in the border country to teach the Christian life to the Ch'iangs who worship that white stone there" — and he pointed to the chunk of white quartz in our museum collection brought down from a Ch'iang altar. "I am glad to say that I am going back," he said as he sat down.

He was delayed on his return trip by the magistrate of the district in which he had worked who warned him that to continue back to his old place might cost him his life. "I'm not a Christian," said the magistrate, "but I believe you Christians are good people and I want to encourage you to continue your good work. The charges made against you are false. However, I do not have the power to protect you if you insist on going back. You had better ask for a transfer and do your good work in some other needy place."

But Fan Wen-hai was not to be deterred. He went back, stating in a subsequent letter that the whole position of the Christian church in that country would be jeopardized if he should flee his post of duty at the first sign of danger. And he is there now, if nothing has happened since his last letter, living and working in the face of a gang of timber thieves who threaten to exterminate him because of his exposal

of their graft. That last letter from Mr. Fan brings us up to date:

Chengtu, Szechwan

After three years' work in the Ch'iang tribes district, I have come to feel it is a real privilege to work with them. The hardship in material life is easily offset by the great joy and happiness one finds in the work among the people who really need one's service.

Your [W. B. Djang's] good counsel has been well remembered and faithfully followed in all my work. Because I have decided to do this as a lifelong work, I accepted the ordination of the Church on the 23rd at the Shuwa Street Church. I take the ordination seriously and endeavor to be worthy of it.

It is six months already since I started to work in the Lung-hsi Chai. The future of the place is promising. My past experiences of failure are valuable to me.

In the last six months I have become well acquainted with the folks here. From now on I shall lead them to Jesus Christ and have faith in Him.

This time I come to Chengtu to be ordained and to make some new clothes for my wedding. I hope to be married by the end of this year. After I get married I shall have some one to help me so that I can do more effective work in the future.

Mr. Fan is marrying a graduate from a Chinese normal school. When she becomes his wife she will go to live with Wen-hai in a tribal village called Dragon Creek Fortress. It is seven thousand feet up

on a spur of the mountains that overlooks the junction of two valleys, two thousand feet below, with trails leading back into the opium country. Dragon Creek Fortress is shadowed on all sides by higher mountain peaks where snowstorms often rage in midsummer. She will be the only Chinese woman within a day's walk. The closest doctor will be two days' walk. Her life will be rugged, lonely, and dangerous; but she accepts it at the age of nineteen because she loves a Christian man and also loves the Christian God.

NEW FREEDOM FOR YOUNG PEOPLE

Boy and girl relationships are not what they once were in Chinese life. This is especially obvious on the university campuses since boys and girls are still generally segregated in separate high schools. Not so long ago it was considered an outrage for a boy to be seen with his future wife before their marriage. Today on any coeducational college campus in China, it is common to see young men and women walking hand in hand. And it is not uncommon to see young men and women walking, rather awkwardly to be sure, entwined in each other's arms. Such daylight demonstrations are usually laughed at by students with a better sense of propriety, but lovers seem to be encased in a kind of infatuation that cannot be penetrated by ridicule. When the moon is riding high over the bamboo groves in the vicinity of col-

lege campuses, one realizes that barriers successful in keeping boys and girls apart have always been the exception rather than the rule.

The Christian idea of the equality of the sexes has had its part in bringing about the new freedom of contact between young men and young women. Discussion and study groups on boy-girl relationships and on preparation for marriage are an ordinary part of Christian student conferences; where these discussions are elective they are usually among the most popular. Without the slightest doubt leaders in the Christian movement have done more to provide wholesome knowledge and guidance on sex relationships, preparation for marriage, and Christian home life than any other group. If it can be said that Christianity has made it possible for Chinese boys and girls to hold hands, it can also be said that Christianity has taught them *how* to hold hands with a background of knowledge and a sense of propriety that prepares them for Christian parenthood.

STUDENT CONFERENCES ATTRACT MANY

Student conferences have come to be a common part of school life — or more correctly — vacation life. There is a report of a young people's conference at Hangchow in 1946, with delegates from all parts of East China Synod sleeping on the floors of Hangchow College buildings. Although the cost was about $10,000 each (inflated currency), each student paid

his own expenses. Some came from business circles, some were fresh out of the army, the majority were students from high schools and colleges. "A class on 'The Family' attracted many of them," wrote a missionary, "for they, as young people everywhere, are thinking about love, courtship, marriage."

Although conferences are usually thought of as aids to Christian training and fellowship, many recent student conferences in West China have been organized by local student groups for the purpose of winning non-Christians to Christ. These conferences are having results comparable to the great student conversions in the 1920's during the meetings held by Sherwood Eddy. The continuous stream of reports about student conversions seems fantastic to the casual Christian who is not used to such things, but we have evidence that they are true.

"I have checked myself over and over again in recent months," writes Bishop Frank Houghton (general director of the China Inland Mission), "lest I should seem to exaggerate the greatness of the present opportunity among students in the area which we used to call Free China. But every time God rebukes my little faith by some fresh story of students in Chungking or Chengtu or Lanchow or Shensi receiving Christ as Saviour. It is not only that they are ready to receive the message — they are actually pressing into the Kingdom." [2]

[2] *China's Millions*, June, 1946, pp. 88, 89.

After an eight-day summer conference in Chengtu, Mr. F. H. Harris of the China Inland Mission tells of some of the reactions from students in Szechwan University (a government university):

"Three freshmen walked into my room and blurted out, 'Please tell us about Jesus Christ, for we want to know much!'

"I asked why they wanted to know about him. One of them replied that his life was bitter and he wanted peace. His friend replied that when he sinned he became very depressed, but that in times of sorrow he found great comfort in praying to God, though he knew little about him.

"One of the girls who had been converted through Andrew Gih's meetings a month or so ago said she had another batch of questions. She is devouring the Word of God and has been in several times with different posers: 'How could heaven be interesting for eternity? Why did not Christ give the plain truth to people instead of using parables? What did Solomon mean when he said, "Be not righteous over much"?' (Other questions recently asked have been 'Why did Christ curse the fig tree? Why did he destroy the Gadarene swine? How can I realize God's presence when I am not actually engaged in prayer?')

"In the evening . . . another of the keener boys came around. He is studying law, wants to be an ambassador, . . . [He asked] Could our Christian

Fellowship not start an evangelistic team to preach in the prisons and to the country people? . . . Early next morning . . . came a young graduate and a young assistant professor. The former did the talking. He believed Jesus to be a sage, but would not believe he could perform miracles. I told him that a God who could not do anything more than an ordinary man could not clean up a man's life, and I gave him the story of how Christ had done a miracle in the life of a hopeless opium addict whom I knew, making him a new creation in Christ Jesus. Then he poured out his heart to me: how unwilling to come he had been, what temptations he had been through, how his heart longed for peace . . . his determined prejudice, and his need. He wept as we knelt and he prayed simply to God. . . . The professor prayed and thanked the Lord for his enlightenment and, confessing his weakness, prayed for strength from the Saviour.[3]"

David H. Adeney, traveling secretary of the China Inter-Varsity Fellowship, reports a conference at a university center near Chungking. "The students from Fu Tan, Kiangsu Medical College, and the National Physical Training College had arranged a conference in the Pei P'ei church. Pastor Chia was the main speaker [and] the church [was] almost filled with between one hundred fifty and two hundred students and friends. Among them were repre-

[3] *Ibid.*, p. 87.

sentatives from the School of Music in Tsing-mu-kwan, from Chungking University, and the Central University [government institutions]. . . . A small student committee representing the various colleges in Pei P'ei had made all the arrangements. . . . It was indeed grand to see students getting together in groups after the meetings to pray for the power of the Holy Spirit in their lives." [4]

Reports of conferences such as these are coming from all over China, and all of them, whether connected with liberal or conservative church groups, are getting past the distinctions of theological viewpoints to Christ himself — where we all belong.

A good summary comes from the pen of a non-Christian newspaper reporter!

"Many have criticized this movement. I am not in a position to say whether it is true or false, right or wrong, but the fact is, students wept; they were moved. China needs spiritual life; education in itself is not sufficient. High educational attainments without high moral standards will lead to failure. Education should not be divorced from religion." [5]

STUDENT CHURCHES

One of the most interesting developments in Christian student life is that student groups are now able to have their own buildings or churches, in some

[4] *Ibid.*, p. 88.
[5] *Ibid.*

cases the property and space being provided by the school itself. The National Polytechnic Institute is located at Sichang, one of the farthest west Chinese cities, and there I found that the school authorities had given the Christian Fellowship one of the main rooms in the set of old temples that they occupied. The temples were arranged tier upon tier up a mountainside beside a lake, and the Christian Fellowship room was the central room of the central temple. The students had the keys to their room, and it was used for nothing but Christian activities. The room was formerly lined on three sides with huge Buddhist statues. The students had placed large bamboo screens in front of the idols, securing them in place with cords passed around the necks of the statues. Since the students used the screens for Christian posters and for Christian pictures, that is an instance in which "figuratively" the Buddhist gods were supporting Christian teaching! There was a rough table in the center of the room on which was neatly spread whatever Christian literature they could obtain. They also had a few books that they used as a circulating library. At the time of my visit, there were about twenty students in that Christian Fellowship.

The most important fact in that setup is that it was spontaneous. I was the only non-Chinese ever to be with them, and then for only a half day's visit. The Chinese pastor from the Border Mission station

in the city had services with them every other Sunday. Otherwise they carried on entirely alone. Mr. Adeney reports that at Fu Tan Government University the Christian Union was allowed to build its own chapel on the campus. At the Central Political Institute near Chungking the students had their own chapel adjacent to their campus.

The Student Christian Fellowship at the Central Political Institute is typical of all Christian groups in Chinese government training schools and universities. The school itself was founded by the Kuomintang (the political party recognized by all the governments of the world, including Russia, as the government of China). The Central Political Institute exists for the sole purpose of training officials for the Chinese government. The entire expense of education is underwritten by the Kuomintang, so that all the student has to provide is his own pocket money. At the time of my visit there were fifteen hundred students and fifteen hundred faculty-operational staff on the campus among the three thousand campus residents. There exists a group of forty very active Christian students. Knowing the popular criticism of the Chinese government and its officials, I asked the Christian students individually, as I had opportunity, why they were there. "To become a Christian official," was the usual reply. In other words these boys and girls are training to become "missionaries" to the official life of China.

They had secured a chapel building near enough to be a part of the campus and close enough to the village, near which they were situated, to attract off-campus people to their meetings. Their own committees and officers arranged all Christian activities for the group. These activities included Sunday school for faculty children and village children, Sunday morning worship services, afternoon fellowship meetings, midweek prayer meetings, and Bible study. Once a month they had an all-day Student Christian Fellowship meeting with a potluck meal at noon. After being their guest for a week end and hearing their personal testimonies, I wrote in my diary, "There has been started here a 'chain reaction' of the Christian spirit that no power can stop and no 'party' can control."

NATIONAL GOVERNMENT AND CHRISTIAN ACTIVITY

Critics of China have flourished since the closing days of the war. It is not our purpose to take sides in these popular arguments over the situation in China but rather to present more of the facts that should help to form a more complete foundation for understanding. One of the very important facts usually omitted by critics of China is that many varieties of Christian life have flourished in government universities in spite of the oppression of a few highly reactionary government officials. In other words, the presence of a few corrupt and oppressive men in

public office in China does not make the whole nation bad any more than a few corrupt men in our own government make our nation rotten.

Student churches are not much older in Christian schools than they are in government schools, the best known of these being the student church in Shanghai that has served a city-wide student group for a period of at least ten years under the sponsorship of the Y.M.C.A. and Y.W.C.A.

A popular student church had developed in connection with Hangchow Christian College before that institution took to the trails during the war. The largest student church in recent years was the church on the West China Union University campus, made up of students from West China Union University, Ginling College, Nanking University, Yenching University, and Cheeloo University. This church had its own pastor and was entirely independent of European or American control. The worship services were all well attended, but the high point of the year always came when Handel's *Messiah* was sung by massed choirs during the Christmas season.

Christian music plays a very important role in the student life of China, and this is naturally most obvious during the Christmas season when it becomes the main expression of the Christmas spirit. Christmas trees have not become popular in China because of their expense and association of trees

with non-Christian ceremonies and superstitions. The exchange of gifts at Christmas time has not become popular because of expense and the long-established practice of gifts at the traditional spring festivals. Christmas has not yet become a family festival because there are so few families where all the members are Christian.

CHRISTMAS MUSIC

Christmas music takes the place of all these things. The Chengtu students sing *The Messiah* on two consecutive nights in the gymnasium, where they have audiences of a thousand each night. In Chungking I heard the students from a private school for the sons and daughters of Chinese army officers sing *The Messiah* to a packed auditorium.

There were also other student groups singing *The Messiah* at the same time in other parts of the city. Mr. Percy Moore of the China Inland Mission writes of an officers' choir made up of doctors from the field hospital situated outside Hangchung in the northwestern province of Shensi. There is Major Kao, who takes a natural lead in all the Christian activities; Captain Liu, in charge of the X-ray department; Major Tai, a surgeon; Major Wang, a dentist. This choir is the nucleus for Christian work among the enlisted men at the hospital that now includes regular church services.[6]

[6] *China's Millions*, August, 1946, p. 126.

Chinese Christian students want a Christian church, and they are responding to the program of the church most where it best expresses their own religious life. The founders of the church in China built their church buildings according to European and American church architecture; the school buildings and hospitals were reproductions of Western institutions. The Bible, of course, was a translation of a non-Chinese book. The hymns are still largely translations of Western hymns and the prayer books and books of worship are translations of those developed in the West. Commentaries and books of theology are translations. Even the pictures used were largely reproductions of reproductions. Add to this the fact that it has been difficult for us to translate our Christian material into *good* Chinese, and you can see that the whole approach to Christ has been through often distasteful European and American mediums. Notwithstanding the rapid advance in self-support, there are still large groups of Chinese pastors and preachers whose pitifully meager salaries come from Occidental sources. Where this is the case, even though nominal control remains with the Chinese, the real control is in the hands of those who pay the bills. Western mediums to Christ introduced by missionaries are hard for some Chinese students to use except in cases where those mediums, such as *The Messiah*, have become universal forms of expression.

NEEDED: LEADERSHIP

Lack of recruits for professional leadership in the Chinese church has constantly been quoted, by Chinese and Westerner alike, as the most serious weakness in the Christian life of the nation. A few months after the end of World War II, I asked Ronald Hall, Bishop of Hong Kong, what he considered the most serious need in the Chinese church. Without a moment's hesitation he answered, "A well trained clergy, and if we don't get it soon, we will not have a church!" Lay leadership has developed, but even a slight glance at history will indicate that the Christian church cannot exist very long without professional leadership. The sons of pastors and leaders in the local churches are not choosing any aspect of the ministry as a vocation. Instead they are choosing some branch of science and engineering or medicine or politics or education. There were thirteen self-supporting churches with ordained pastors in one of the oldest District Associations in 1940. These thirteen churches had a membership of three thousand baptized members and about one thousand in confirmation classes, but over a ten-year period just two young people from that area had entered the ministry. In 1946 an attempt was made to tabulate the number of students in all of China studying for the ministry. There were a few less than one hundred where thousands are needed!

Some careful analysts claim that the economic

condition of Chinese pastors and the closely related social status are largely to blame for the dearth of young men in training for the ministry. The sons and daughters of Chinese pastors and other trained Chinese personnel in the service of the church, from whom we would naturally expect to recruit the bulk of new leadership, usually have good school training in addition to the standards they are taught at home. Although this educational background adds to the desirability of those youth as future leaders, it also lessens the chance to have them. As they continue to develop, their professional opportunities become wider. When they weigh the possibilities of Christian service in other professions, plus a decent and independent living, and the possibilities of Christian service in the ministry without a decent living, they usually hear God calling away from the ministry. As a result the men and women from whom present recruits come are the "Bible teacher" group, young and socially underprivileged people whose lives have been given new purpose through their faith in Christ. Those who show the inclination are given special courses at Bible schools. Some become lay teachers, and some ordained pastors.

"LET GOOD SEEDS GROW"

The young people of China who are able to go to school are a very, very small section of China's youth population. There are millions of Chinese boys

and girls between the ages of twelve and twenty-five who are unable to read or write. The Christian motto that adorns so many of China's high schools and universities, "The Truth Shall Make You Free," has a reverse meaning for those who have no chance to be educated. Chains of ignorance and superstition bind them more tightly with each advancing year. Only a comparatively small group who have the good luck to be in school today sing:

> Dig out the wild weeds, man the hoe!
> Dig out the weeds, let good seeds grow!

The singers are thinking not only in terms of politics and business; they are thinking also of the boys and girls their own age who are destined to insignificant and ignorant lives unless someone helps to open the doorways of truth for them. Determination to "man the hoe" means determination to make the full abundance of the Christian life available to *all* the youth of China.

Chapter 5

FOLLOWING CHINESE TRAILS

As one flies over "the Hump" from India into China, with the icy pinnacles of Mt. Everest to the left, he can see far below what appear to be faint yellow threads, as if a tiny spider had spent a lifetime trailing a web among and around and over the mountains. Flying over the province of Sikang (Western Strength) with the cold shoulder of Minya Konka piercing the sky near by, one finds that there, too, the trailmaker has laid his web of footpaths. Whether it be over the Chengtu plain or the Mongolian grasslands, over the semi-arid fringe of the Gobi Desert or the jungles along the Burma border, over the alluvial plains of the lower Yangtze or the fertile fields along the Yellow River or the conifer forests of the north, one looks down from his seat among the clouds upon a maze of pathways trod by one-fifth of the population of the world. To see ten thousand miles of trail is such a baffling experience that one steps down from the clouds confused over

the immensity of the job of following Chinese trails.

For these are not simply trails of yellow clay leading from one village to another; they are also trails leading back into four thousand years of Chinese history, trails leading into a culture in many ways different from any other culture in the world, trails leading into systems of human relationships, trails gradually being connected with similar trails in other nations around the world . . . trails leading to God! And although from a distance these trails appear to be firmly fixed and immovable, in actual experience we find them to be alive and growing and shifting, never exactly the same from one year to another. Frankly, when I think of myself in historical relationship to Chinese trails, I feel like an American bulldozer I once saw lying half-mired in a jungle where it had been given up as a useless tool in a vain attempt to straighten and widen an old path. But when I think of Jesus Christ in relationship to Chinese trails, I see "crooked paths made straight" and confidently expect that future generations will provide every citizen of China the opportunity to choose between Jesus Christ and the rest that the world has to offer.

WORK IN THE NEVER-NEVER COUNTRY

The Border Mission of the Church of Christ in China is one of the groups especially engaged in following Chinese trails with the gospel of Christ.

The area in which it has begun its work is one of the most fascinating parts of the world. That vast land mass is shaped like a horseshoe stretching from the tropics of the South Pacific coast between China and French-Indo China, up through the border between China and Burma, farther north through the mountainous hinterland between China and Tibet, westward along the boundary between China and Afghanistan, northeastward along the lower edge of the Gobi Desert, and finally along the Amur River that separates China and Siberia. This boundary separating China from the other nations on the Asiatic continent is roughly ten thousand miles long. The border area on the Chinese side of the boundary consists of about two-thirds of the land area of China and is made up of some of the most tangled jungles, some of the highest and most rugged mountains, some of the greatest grasslands, some of the most desolate deserts, and some of the most noble pine forests in the world. About forty million people live there.

Although there are several hundred separate tribes living along the frontiers mentioned above, they may be grouped under four main headings:

1. The Mongol group are a distinct racial, linguistic, and economic unit. They inhabit all of "inner" and "outer" Mongolia and are scattered throughout Sinkiang. Their religion is Tibetan Lamaism.

2. The Turkish group are also distinct both racially and linguistically. They inhabit large parts of Sinkiang and Tsinghai. Their religion is Mohammedanism.

3. There are the Tibetans who live in Tibet proper and in parts of Sinkiang, Tsinghai, Kansu, and Szechwan. Their religion is Tibetan Lamaism.

4. The people of southwestern China are made up of many different, and often unrelated, tribes who have all become more or less assimilated with the Chinese. The one group in that area that has not been assimilated is the Lolo people. They live on and around the boundaries of Szechwan, Sikang, and Yunnan. Their religion is primitive shamanism.

The present work of the Border Mission is confined to two of the four major groups: the Tibetans and the Lolos. Invitations to extend the Christian program among these groups come faster than Christian personnel can be trained or money raised to carry on the work.

GATEWAY TO TIBET

Tibet proper is still largely closed to the Christian faith. The complete religious, economic, and political power of Lamaism over the people of Tibet makes it unusually difficult for any quick penetration of that country. The Chinese church, however, is making its approach slowly and from the fringes, working with Tibetan groups outside of Tibet proper

from whom there will be developed a corps of Tibetan Christians who will accept the responsibility for further penetration.

The methods and progress of this approach can be seen in the work of the Chinese missionaries in and around the frontier village of Zakulao. The Christian doctor and his wife have won the friendship of the Lamaist priests who make constant use of the small Christian clinic and who even enjoy the hospitality of the doctor's Christian home. During my visit there with Dr. Tsui, we were cordially received by the chief lama of the lamasery, and in the same district we lived and worshiped with Christian groups in local lama temples that the Border Mission people had converted into Christian folk schools. Just seven years ago the headman over one hundred families in the village of Jih-er-chueh asked the Border Mission to organize a folk school for his people. The responsibility was accepted on condition that the village provide a suitable building for the school and firewood for the teacher. Under the leadership of Wang Pao-chang the people of the village converted their Lamaist temple into a folk school.

During these seven years the lay priest, who lives in the temple, has been one of the most enthusiastic adult helpers. He still is. On the morning of the spring festival that I spent with these people, this old, bearded priest went up the mountainside to pick a bouquet of wild peach blossoms with which to

decorate the schoolrooms. When the flowers had been arranged he brought in a long slender stick of rare Tibetan incense stuck in a small clay Buddha that he had fashioned with his own hands. Later in the morning he helped repair a railing at one side of the pounded clay roof that also serves as a playground for the children. The old priest is neglecting to turn seventy-two prayer wheels stuffed with Tibetan scriptures for the sake of the folk school.

This Lamaist temple was built on the mountainside just above a flowing spring that is the only water supply for the entire village. The original symbolism was that the life of the village depended upon the temple from which the crystal water poured into the water buckets of the village women. That symbolism is now transferred to the folk school operated by the Border Mission and has more meaning for the school than it had for the temple. Fields are deteriorating, fuel is more and more difficult to obtain as the forests recede toward the mountaintops, and the day is inevitable when those people will have to go out of their mountains to take their own part and make their living within the Chinese nation. The school is preparing them to make better use of their mountain resources and also to become citizens integrated into the life of the Chinese Republic.

Those first few generations of folk school students are the foundation upon which the Christian church

will eventually stand. Lamaism in that region, though still powerful, cannot possibly stand against enlightenment. It is the strategy of the Border Mission to win gradually the hearts and minds of the children and young people of those Chiajung villages to the Christian faith and the Christian way of life. When the time for formal organization comes — and with it the formal opposition of the Lamaistic system — those children and young people now in the folk school will become the first members of the local Christian church.

The young farmers in the night school wanted to learn a new chorus, so we taught them this:

> Follow, I will follow thee, my Lord,
> Follow every passing day;
> My tomorrows are all known to thee,
> Thou wilt lead me all the way.

Just as the strains of that chorus echoed and re-echoed along the dark hall of the Lamaist temple with its seventy-two decaying prayer wheels, so the living message of Christian service and enlightenment will echo through the lives of that village until the process of conversion is complete.

The opening of new work among the Tibetan group will be based upon methods, such as the clinics and folk schools, that have been proven successful, and it will be done by Chinese and native Christians serving as Christian missionaries.

TIBETAN ORACLE CALLS FOR HELP

The work and opportunities among the people of the Tibetan groups read like high adventure. In the middle of March, 1947, the chief attendant of one of the most powerful princes ruling over a large area on the southern edge of the grasslands arrived at the Border Mission station in Zakulao with a large caravan of horses and servants. On behalf of his master he presented an urgent request for the Christian doctor there to go and look after the son of the prince. This son had been taken ill on his way home from Lhasa. All the prayers and propitiations of the Lamaist priests failed to bring about his cure. The Lamaist oracles were consulted, and their answer was to send for the Border Mission doctor. The attendant finished the appeal by saying, "Unless you agree to send a doctor with us, we dare not return!"

Dr. Y. S. Tsui and the field director of the Border Mission made a fast trip (seven days) in order to reach the patient as soon as possible. "We were wonderfully guided, protected, and used on this trip," wrote the field director. "Soon after our arrival the patient showed remarkable improvement under the treatment of Dr. Tsui. The prince and his immediate subordinates marveled at the result. To them it was no less than a miracle, and the fame of Dr. Tsui traveled on wings. Patients were brought in from all directions, most of whom had been in the hands of the lamas without cure. . . . In the ab-

sence of any other medical help I was drafted as a nurse and assistant to Dr. Tsui.

"We had planned to stay for a week only. But each time we tried to leave, the prince and hundreds of his subjects would come and petition for a further stay. They knelt before us in big circles and begged us to remain. It was not until the end of the third week that we managed to convince them that we had to return to attend to equally important work at Zakulao."

The four powerful princes of that area showed that they really meant all they had said by giving a large donation and requesting the Border Mission in writing to establish a permanent Christian station in the district over which they rule. This is but one of many incidents of such a nature coming from that part of the Chinese border. The trails that are opening up among those people are the trails that will eventually lead into Tibet itself.

LOLO MOUNTAINEERS

The Lolos have been called the Macedonians of southwestern China. Although commonly called "barbarians" or "savages" by the Chinese, they are nevertheless giants physically, mentally, and psychologically. The Lolos themselves are not sure who they are ethnologically nor where they came from historically. Chinese and Occidental anthropologists have several theories as to the origin and

wanderings of the Lolos, but there is not yet enough data for formulation of definite conclusions. Some believe that the Lolos are what remain of ancient Tartar tribes from the north who were gradually pushed south and west by the expanding sons of Han. Others claim they were related to the tribes of the northern Burma mountains.

We do know that there are at least two million of them in the rugged mountains of Yunnan and Sikang between the provinces of Szechwan and Tibet. We do know that they are a distinct people with their own spoken and written language. We know that they are physically taller and stronger than any other group in China. We know that they have always resisted unity among themselves and have fought independently against outside control. The history of their relationship with the expanding Chinese population closely resembles the history of the relationship between the American Indian and the expanding Caucasian population of North America.

The heart of the Lolo country is an area known as "Ta-Liang-Shan" or "Big Liang Mountain," roughly north and east of Sichang in the province of Sikang. The Lolos live in adobe dwellings grouped together on high and inaccessible mountain slopes, often completely hidden from the trails except for the smoke of their fires clinging to the hillsides. They live on corn, buckwheat, white potatoes, and the meat of poultry, goats, cattle, and hogs. Their drink is un-

boiled water and corn whisky — whisky preferred. Their clothing is mostly homespun wool and home-pounded felt. They never wear shoes.

The Lolo home is a single room with an earthen floor, one end of which is a stable for the horses and all of which is shared with such lesser animals as pigs, chickens, and dogs. Chairs, stools, or benches are never seen. The people sit on the floor in the daytime and sleep there at night. If guests are welcome, they are given a favored place between the firehole and the back wall.

The Lolo male is always armed with rifle, spear, or dagger, and the Lolo woman is always found with spinning bobbins and a small basket of wool with which she busies her fingers when not busy with her babies, household duties, or animals. Although the Lolo culture is primitive, the Border Mission has discovered that the people have great native ability — quickly becoming good scholars and skillful workmen when given a little help. The Lolos have a great potential contribution both to China and to the Christian church.

The Border Mission is at present the most serious attempt at Christian work specifically among the Lolos. During seven years of labor among them such contacts have been made and friendships established that more calls are coming from the Lolos for help than can possibly be answered without a greatly expanded program. In this field alone the Border Mis-

sion is asking for the opening of fifteen new stations within the next three years, and the Church of Christ in China is calling for twenty Occidental missionaries and one hundred Chinese missionaries to man those stations.

It is almost immediately obvious, especially if you have a map of the inland borders of China upon which Christian mission stations are indicated, that all of the existing agencies together are but faintly scratching the surface of this vast area populated with forty million unknown people.

WATCH THE CHINA BORDERS!

There is an urgency about this area and these people that few Occidentals understand. Because of air transportation it has become the spatial center of Asia — the "no-man's land" — directly between India, Burma, Indo-China, China, and Russia, indirectly between all the people of Asia sweeping in a huge arc from the Red Sea down through the islands of the South Pacific up to the frozen Kuriles. *This combined area contains half the population of the world, at least half the world's natural resources and power, and probably nine-tenths of the world's desire for change.* This area is the world's greatest threat to peace.

This setup includes another most challenging factor. The forty million people inhabiting those border areas of China have been almost completely cut off

from contact with the rest of the world. Ancient cultures have been preserved within those tribes from one generation to another, making them unusually susceptible to the outside influences brought in by the airplane. The Chinese who live in areas adjacent to Russia are being strongly influenced by communism. Are these forty million to become communists or Christians? Some people claim that the two ways of life are not mutually exclusive and that a person can be both. The inland borders of China would be a good testing ground for that theory if men and women daring enough to put it to the test could be found among those who make that claim.

The Border Mission welcomes Occidental personnel on its staff, and it now has before its related "mission boards" requests for such personnel. These requests are either for specific persons whom the Border Mission knows to be qualified for certain types of work, or they are general requests to the sending agencies for personnel to fit listed requirements and to do certain specialized jobs. Such requests come from the Chinese staff of a Chinese church, are formulated by the executive committee of the Border Mission, and are checked and approved by the office of the General Assembly of the Church of Christ in China under whose authority they are forwarded to the fifteen cooperating mission agencies.

The requested list of Occidental personnel is

brought up to date annually, and it includes requests for Christian pastors, accountants, audio-visual specialists, doctors, nurses, agriculturalists, child welfare workers, Christian music directors, and other workers. High professional and vocational qualifications are naturally necessary, but over and above these it is most important for every missionary who comes to have a strong Christian faith with a very definite sense of the Christian mission to the world, a personality that will work harmoniously with other colleagues, an ability to adjust himself to difficulties and changing environments, and the willingness to acquire whatever languages or dialects are essential to effective work.

WORK GROWS ON THE BORDER

The aim of the Border Mission is to take the Christian faith and the Christian way of life to every minority group in China. Because of the geography of the area involved, because of the difficulty of communications, because of the great variety of tribes, and because of the fanaticism of the religions involved, this is a long, costly, and difficult task. The small beginning that has already been made is to be enlarged through the five-year plan drawn up at a conference of Border Mission staff members. This plan calls for two types of expansion, program and geographical; and each of these, in turn, calls for two types of expansion — the expansion of already

established work in present districts and the opening of new work in both old and new districts.

Geographical expansion in the next five years is based on the present Border Mission stations in Sikang and northern Szechwan. It looks toward the Burma border to the south, through the Sungpan grasslands toward Kokonor to the north, through western Sikang toward Lhasa in Tibet, and through Kansu toward Sinkiang to the northwest.

There are program expansion plans to add audio-visual education projects (both stationary and mobile), permanent mobile medical service, Christian music projects, and cooperatives and home industry services to the present program. All of these types of Christian service are planned as different aspects of evangelism, which is the central purpose around which all the work of the Border Mission is planned.

Other important expansion in the border areas is being done by the Kweichow Mission of the Church of Christ in China, the South Yunnan Mission of the Church of Christ in China, the China Inland Mission, and the Christian and Missionary Alliance. The Kweichow Mission has entirely Chinese personnel and is supported entirely by money gifts from Chinese Christians. The South Yunnan Mission is nominally under the direction of the General Assembly of the Church of Christ in China, but the bulk of the personnel and funds come from Western mission organizations. The China Inland

Mission and the Christian and Missionary Alliance are still entirely in the hands of Occidentals. Much of this chapter has been devoted to the Border Mission of the Church of Christ in China because its conception, aims, and organization are more completely in accord with the pattern of ecumenical relationships than anything else in the Chinese church today. The Border Mission has shown a trail and has suggested how to follow that trail.

RURAL CHINA STILL WAITS

The rural districts within the remaining one-third of China, comparatively speaking, have scarcely been touched. If we should apply the American definition of "rural" as all villages with a population of less than twenty-five hundred, we might say that rural China is almost a completely new field to conquer for the Christian faith, for most of the Christian work to date has been in villages of more than twenty-five hundred population.

Country paths lead to villages such as P'u K'ou Wang, which is a typical farm village in the rice-growing district of Chekiang Province. Since it is completely surrounded by a deep canal, no village walls are needed for protection. The two bridges connecting the village to the footpaths leading to other villages have heavy wooden gates at the center, which are closed at night. All the buildings inside the circle of canals are constructed of gray brick

and roofed with gray tile — the cheapest building material in the area. The village has one rather short central street and a few side streets set with slab stones as pavement. There is generally only one entrance to each home, that entrance being a gate facing the street. The interiors of all homes are similar: a cobblestone courtyard, house built in the shape of a U or a hollow square, some parts of which are used for animals, implements, grain, and fuel.

There are four large buildings of the same material directly across the canal to the east. One is the Buddhist temple serving the village, three ancestral halls serving three branches of the Wang clan.

All the inhabitants of the village have the same surname, Wang. The name of the village, P'u K'ou Wang, indicates that it is the Wang family at the mouth of the P'u River. While we refugeed there the inhabitants told us that people with no other surname had ever made permanent homes in the village. The surrounding farm land, the homes, the implements, and the work animals are all property of the Wang family. Each branch of the clan maintains its own historical records in an ancestral hall, which is a combination of a family shrine, a common granary, and a meeting house. Here the names of the ancestors are kept within a special altar, here the records of family history are tabulated in elaborate charts, and here the family funerals, weddings, and councils are held.

Footpaths lead from P'u K'ou Wang to near-by villages, which are from fifteen minutes' to an hour's walk in all directions. All of these villages have footpaths leading to a market town, which is the economic, political, and social center of the district. Each of the villages, with a population of a thousand or more, has a primary school for its children, but the high school is located in the market town. The high school is a boarding school so that the pupils will not have to waste time walking to and from their homes day after day. The market towns are always located at places where trails or footpaths or rivers lead toward the county seat.

Rural life includes, and will include for years to come, the largest number and most important section of China's millions, and for that reason it is being given specialized consideration in the church's planning for expansion. Since 1922 there have been many conferences on "the rural church," universities and seminaries have established rural life departments, and rural demonstration centers have been set up here and there. There are beginning to be gratifying results promising greater rewards in the future.

CITIES AS SPECIAL UNITS

Chinese trails become even more complicated and harder to follow as they converge upon the cities. Many of the old trails have been cut across by the

straight, hard surfaces of modern highways or segmented by the "iron roads" (railroads). More recently whole sections of old trails have been blotted out or rendered obsolete by new airports. The streets and alleys within the cities lead from official residences housing the rulers of the nation to shanty-towns where numerous refugees from famine areas live. They lead from the luxurious homes of wealthy merchants to the river boats teeming with "water beggars." They lead past the homes of doctors, nurses, lawyers, and preachers and twist among the factory slums, for the Chinese city contains the same types of social grouping that you will find in any American city. The trails that Christians must follow become more numerous and more completely related as they enter the city.

Not long ago a Chinese teacher with whom I lived as a refugee in the village of P'u K'ou Wang reminded me of the simple joys of our village life. He now lives in the city of Shanghai, where he is the manager of a small industrial cooperative, and he finds the problems of existence unusually complicated. In the country village we had contact with but a single social class, the farmer. In Shanghai Mr. Sing has business contacts with ricksha pullers, industrial workers, merchants, bankers, and government officials. He has social contacts with professors and students. He has religious contacts with all groups through the church and the Y.M.C.A. In the

course of every day's work or pleasure, Mr. and Mrs. Sing will have casual contacts with beggars. The friends with whom they have "bull sessions" are young people interested in the industrial, social, and political advancement of the nation. It is not wise to discuss political affiliations in print, but, since I have given him a fictitious name, I can tell you here that he belongs to the Democratic League, a party that tries to follow an independent course between the Kuomintang and the Communist Party.

APPROACHING OCCUPATIONAL GROUPS

Mr. Sing has to depend upon ricksha pullers for transportation when he makes business trips to places off the few bus and trolley routes. Although Shanghai has less need for ricksha pullers than any other city in China, they are still numbered by the thousands, and in Peking and Nanking they are the largest single occupational group. If Mr. Sing has occasion to use four different rickshas during the day, he will most likely be drawn by four men, each of whom has been unsuccessful in some other occupation. Ricksha pulling is the lowest rung of the occupational ladder. It requires no particular skill and serves as a catch-all for the unemployed. Ruined merchants, dismissed officials, and lately college professors unable to make a living by teaching, have been found in this group.

Except for a few private pullers serving wealthy families or business concerns, most of the pullers rent rickshas from large companies. These pullers, along with cargo carriers, water carriers, diggers, and others doing heavy, unskilled labor form a very large and distinct group of city dwellers. Mr. Sing is interested in helping these people to develop a higher standard of living. As he rides with such men he will talk to them. If you could "chin" awhile this evening with Sing and his wife, they could tell you that the unskilled city laborers have special problems that need specialized approaches by those who are interested in helping them to help themselves.

Mr. Sing himself is specializing in work with a rapidly increasing group of industrial workers. There is as much difference between their skills as there is between a spinning wheel and the modern printing press. Shanghai has a larger group of industrial workers than any other city in China, but these people are spreading to other places as fast as modern machinery can be put into place. Mr. Sing says that within his lifetime there will be more industrial workers in China than in all of North America! When China becomes industrialized these workers, through their labor unions, will be the most powerful group in the country. So Sing is in there at the start, doing his bit to build character, intelligence, and a sense of Christian responsibility into that particular part of city life.

Industrial workers include men, women, and children. Most of the highly skilled engineers and technicians are men. Women and girls do most of the routine work in silk and cotton mills. Children are employed at simple but often backbreaking and monotonous tasks. Although the diet and dress of the industrial workers of Shanghai are better than those of their brothers in other cities, their living quarters are worse. Their dwellings average a little more than one room to a family, with an average of four and a half persons to each room.[1] My friend's direct attack on the problem is to organize *small* industrial cooperatives that not only improve the income for this group of people, but also educate them in management and general culture and help them to take seriously their responsibilities in a democratic society. I once asked Mr. Sing what contribution the Christian faith could make to his group of people. "It can provide faith in Jesus and his way of life," he answered. "Without faith in God we could not have the morale to do what we should."

A recent letter from Mr. Sing tells me that some of our former school colleagues and many of our former students now have jobs as clerks or petty government officials in Shanghai. These are the middle class — the "white collar" people — who suffer so much because salaries never catch up with infla-

[1] *Chinese Family and Society*, by Olga Long, pp. 89, 90. New Haven, Yale University Press, 1946.

tion. They are the people with whom Mr. and Mrs. Sing have contact when they put money in the bank, when they buy a postage stamp, when they send their children to school, when they meet with the board of directors of the Y.M.C.A. or the deacons of the church. These people all have high school or college training or some professional equivalent. They are the intelligentsia. They will starve themselves to send their children further in school than they went. They will neglect their diets and living quarters to wear good clothes, to buy books and newspapers, to go to the movies, and to "throw" an occasional party at some well known restaurant.

Mr. Sing's contact with the "big shots" — the wealthy merchants, landlords, owners of big industry, and high officials — is indirect. He may see uniformed chauffeurs driving such men through the city streets in the latest American Buicks. And the sight of such a shiny black "honkbeast" bearing down upon a panting ricksha puller brings to his mind the current street gossip about the "upper class." He may even remember the old-fashioned Chinese philosophy which taught that men cannot come by great wealth honestly in a single lifetime. He will point out emphatically that the upper class of the city are just as much in need of God as the coolies and that it will take a special type of Christian personality and technique to work with them.

The Christian church in China is beginning to

think of the large city as a specific area for Christian work. One hundred strategically located cities are being chosen for the setting up of especially co-ordinated Christian programs. Evangelism is being done in ways that most readily meet the physical, social, and spiritual needs of different classes of people. The church now knows that this kind of witness is essential before the mind and heart of Christ can become the mind and heart of people in China's cities.

WINNING CHILDREN AND YOUTH

There are almost as many children and young people on the trails of China as there are people of all ages in the United States of America. As mentioned previously, those who are lucky enough to go to school are a very small percentage of the total. And Christian training touches only a very small group of the few who are in school. In spite of the great development in education, in spite of all the effort and money that the Christian church has invested in education, there are still approximately 120,000,000 Chinese children and young people from the age of one to twenty-five who are unable to read and write! North Americans feel crowded in their high schools and colleges, but during 1947 in China, out of every ten students who applied for admission, only two could be accommodated under terribly overcrowded conditions.

The Ministry of Education, through its Vice-Minister, Dr. Han Li-wu, has recently invited Christians to go down the path to school with Chinese youth. "We will invite missionaries to join the faculties of our government universities," he told a group of mission board secretaries who recently toured that country. As in North America, the government schools will not include religion in their curriculum, but they will have Christians on their faculties. Here is one of those places where the Christian witness is challenged to function through a profession. What rare adventures there are along that trail!

The children and youth not in school, the children in primary schools, the boys and girls in high schools and vocational schools, and the young people in colleges and universities are the people we will have to deal with internationally twenty years from now. If we think it is worth while for these future leaders of China to know Jesus Christ, we have a big job ahead that calls for a Christian program specialized for each division of this great mass of children and young people.

BOAT DWELLERS

Anyone who walks the trails of China will soon find himself lost in a maze of rivers, canals, and irrigation ditches upon which live a unique and depressing part of China's millions, the boat dwellers. Our

Ningpo home was at the riverside, from which we could see and hear life on the river twenty-four hours a day and three hundred and sixty-five days a year — the rhythmic chants of sailors hoisting blood-red sails in the early morning sunlight, the grunt and groan of bargemen poling heavily loaded rectangular barges along the quiet water at the river's edge, the high-pitched voices of the oarsmen singing out the strokes of the six-oared "express" boats, the smell of the wood smoke from hundreds of tiny cooking pots of the river boats tied up for the night, the smudge of the steam launch, the stink of Diesel-powered tugs, occasional wreckage and corpses floating with the current. In some of the canals or rivers that enter large cities, the river boats are so tightly wedged together that a person can step from one to another entirely across the waterway!

These millions are the "floating population" of China — very mobile, very poor, having none of the advantages that are gradually becoming possible for land dwellers. The waterways of China contain an entirely separate and unique group of people who can only be reached by a unique and specialized program of Christian evangelism.

MEETING MEDICAL NEEDS

The dawn of an autumn morning burst suddenly down upon a caravan moving slowly along the old jade trail that leads from Tengchung in China to

Bhamo in Burma. There were fifteen in the party: two doctors, three hostlers, five chair carriers, four military guards, and myself. The horses packed our bedrolls, plague serum, sulfathiazole, and D.D.T. The weather was intoxicating, the climbing easy, the scenery exotic. We heard the sounds of children's chatter floating down from villages tucked away under bamboo forests on the mountainsides, warbling of strange birds from groves of banana and papaya trees, singing of men and women harvesting golden rice along the valley bottoms. It was tragic to realize that "black death" had decimated that population during the year and that it will do so again and again — that these people will be perpetually plagued until adequate help comes to them from the outside world.

We were startled early one morning to see a Chinese rider come galloping through the garrison gates on a steaming, lathered mountain horse. He had come from a small valley into which Chinese border guards had withdrawn after an unsuccessful skirmish with a hostile Lolo tribe. Ten of his men lay wounded and dying. He had come for our first-aid man to save their lives. It took the best part of a day to reach the wounded men, and that Chinese first-aid man was the only medical help that could be had in thousands of square miles of wild mountain country inhabited by at least one million Lolo people!

One morning up the Min River Gorge in the lama country we found a carrier lying dead in the trail. He had no identification. As nearly as we could guess he had dropped dead from a combination of exhaustion and relapsing fever, which is a constant killer in that particular area. In a village farther on twenty children had died of measles during the winter, and that is a terrible economic as well as personal loss to people who normally lose three-fourths of all the children born to them!

According to the latest figures, China has one doctor for every 37,500 people and one hospital bed for every 11,842 people. If we take the United States as a standard, where we have one doctor for every 1,500 persons and one hospital bed for every 200 persons, it is easier to see the distance still to be traveled along the medical trails of China.

This chapter has suggested some of the major trails of Christian service in China without attempting to look at the many tiny bypaths connected in some way to the main thoroughfares, and perhaps the most fitting conclusion is simply to indicate that the unmentioned bypaths are still there waiting for those Christians bold enough to venture out into the unknown.

Chapter 6

CHINESE CONTRIBUTIONS TO THE WORLD CHURCH

THE Chinese artist, Wang Li, was commissioned to paint a picture of the famous Hua Mountain in the province of Shensi. "But how can I paint a picture of the Hua Mountain until I know the shape of it?" he exclaimed, and he set off on an expedition to the northwest to view the famous mountain. He looked at it from a distance, from all sides. He climbed the mountain and looked into the details of its structure. He slept in the temples on the mountain and listened to the throb of Buddhist drums at dawn, trying to absorb the essential nature of the mountain into his own life. Then he made a complete set of sketches from nature, reproducing the form and texture in exact detail, trying to master the shape of the mountain.

"But," wrote Wang Li, "even after I had visited it and drawn it from nature, the 'idea' was still im-

mature. Subsequently I brooded upon it in the quiet of my house, on my walks abroad, in bed and at meals, at concerts, in intervals of conversation and of literary composition. One day when I was resting I heard drums and flutes passing the door. I leapt up and cried, 'I have it!' Then I tore up my old sketches and painted it again. This time my only guide was the Hua Mountain itself." [1]

Wang Li has given us the guide to an understanding of the Chinese contributions to the world church in his exclamation, "I have it!" When Chinese people say of the Christian faith, "I have it!" and have it in the same way Wang Li had the essential nature of the mountain in his soul, then Christianity has become a real part of them, and their contributions begin to come forth. Those contributions that are the most apparent today are Chinese Christian art forms and Chinese Christian personalities.

THE CHINESE CHRIST

Chinese Christian art forms are now accepted as a welcome contribution to the world church. We see a small portion of this contribution, especially during the Christmas season, in the form of cards upon which a part of the message is conveyed by means of Bible scenes painted in the Chinese style. I once projected a kodachrome reproduction of Luke Ch'en's

[1] *Each with His Own Brush*, by Daniel Johnson Fleming, p. 30, New York, Friendship Press, 1938.

"Jesus Stills the Tempest" for a group of Sunday school boys. I asked them to examine it closely and to tell me what was different about it. "Jesus is Chinese," said one. "The boat has a bamboo mast," said another. "And all the disciples are Chinese," mentioned still another. There was a slight pause as the boys scrutinized the picture, then one of them spoke in a subdued kind of voice, "Gee — min— ee! Even the storm's Chinese!"

As in the case of Christian personalities and as in the Chinese church, the virtue of these art forms lies in the fact that they are unmistakably Christian and at the same time unmistakably Chinese. One might say that the artistic language with which the Chinese express their religious feelings has four dialects: painting, carving, architecture, and literature, and that each dialect expresses the same ideas in somewhat different forms.

The most successful Chinese Christian paintings have come as the result of the influence of a Roman Catholic archbishop by the name of Constantini. Being a great lover of art in all its forms but especially a connoisseur of paintings, he visited Chinese exhibitions. In 1928, while at a Peking exhibition, he saw some scrolls that seemed to him to represent the finest traditions of Chinese painting; paintings in which wisdom and knowledge seemed to have flowed through the brush so that each picture, while still obviously a picture, was even more the

form of a spiritual concept. His excellency, the archbishop, sought out the young artist called Ch'en Hsu and gave him the New Testament to read and some of the best Christian paintings from the West to study, with the request to paint whatever impressed him in any style he pleased.

Mr. Ch'en's study of the New Testament led to his conversion. When Archbishop Constantini baptized him in 1932, he gave him the name of Luke so that now he is known by the name of Luke Ch'en. After his conversion he became one of the professors in the Department of Fine Arts at the Catholic University of Peking. "Several of his students began the study of the Bible and the catechism and tried to fix on canvas what they had read and heard. It is significant that almost all the original members of this school became Christians through their work in art."[2]

"I believe," writes Mr. Ch'en, "that when I paint the wonders of Christianity according to the ancient rules of Chinese art, the painted object exerts an externally new and strange effect, so that at the same time I enrich to a marked degree the old laws of Chinese painting. . . . If I can represent the teachings of our holy church in pictures according to Chinese art, and by means of such natural impressions draw the Chinese to know God, why should I not render so useful and enjoyable a service?" [3]

[2] *Ibid.*, p. 12.
[3] *Ibid.*, p. 12.

CHINESE CHURCH ARCHITECTURE

When I describe a Chinese church building as a contribution to the world church, I do not mean that it should be substituted for a Christopher Wren creation in a setting of New England elm trees. I hope that the descriptions of Chinese Christian architecture will also make it clear that New England spires are just as much out of place in Peking as Chinese roofs would be out of place in Connecticut. Both types of architecture, and all forms of Christian art, are world contributions when they become true expressions of a race's or a people's thoughts about God. The value of a church in the Chinese style is that it broadens and deepens our own understanding of God. The more we understand of the ways in which God reveals himself through the different cultures of the world, the more we really understand him. For instance, my own conception of God and the world church has been greatly enriched through contact with a Chinese Christian who worshiped in a cave.

During an errand to a small clinic I had occasion to wait, and during the interval I talked with an attendant. After the formal conversational courtesies I asked him if he was a Christian.

"Surely," he replied.

"Are there many Christians in Shuangshipu?" I asked, rather surprised to find even one Christian in that small northwest village.

"More than thirty," he answered. (The local population was about 10,000.)

"But where do you worship?"

"We worship in a cave," he replied.

"In whose cave do you worship?" I continued, for at least six thousand of the people in Shuangshipu live in caves.

"We worship in Jesus' cave," my friend replied, and I discovered that those penniless Christian refugees had dug a cave that was used only for worship; it was their church. The Chinese boy with whom I talked still enriches my understanding of God, for his attitude toward "Jesus' cave" illustrates to me the real essence of the idea of the church. He worshiped in "Jesus' cave"; not a cave belonging to a certain congregation or dug by a certain group of people or even a hole in the ground to which a certain group of people had particular rights; he worshiped in "Jesus' cave," with a conception that made that cave a cathedral.

Cave dwelling and cave worship, however, are but emergency stages in China. Just as that cave was "the house of God" so many buildings have become God's houses, unmistakably Christian and unmistakably Chinese. An outstanding example for tourists who visit only port cities is St. Mary's Church in Hong Kong. From a distance, the focus of attention is the façade in the shape of a huge white cross against a dark background. This is built

into the masonry directly over the four-pillared entrance portico and is flanked on both sides by three tiers of pagoda-like roof corners. Broad, white stone steps bordered by stone balustrades lead from the street level up to the entrance.

The focus of attention inside the church is also a cross, one of polished brass supported on a pagoda-like, hand-carved wooden base that matches the altar upon which it stands. The cross is the central figure in a row of carved panels across the front of the altar. It is flanked by four panels depicting wheat, bread, the Bible, and a flower. The base of the altar is carved in lotus flower designs, the lotus in Chinese symbolism representing perfect beauty and purity growing out of the evils of the world. The cross is again the central symbol on the choir stall carvings. Lotus flower symbols support the cross on either side with the symbol for "success to heart's desire" between them.

The most conspicuous feature of Chinese buildings, especially formal buildings such as temples and ancestral halls, is the graceful upturn of the tile roof. This roof always has a built-up ridgepole, and that ridge construction always contains a central decoration and often decorations at the end. These decorations vary from a bas-relief of the Chinese character for "blessings" to elaborate statuary in miniature. The Twinem Memorial Prayer Hall of the University of Nanking has utilized these Chinese

architectural styles for the display of Christian symbols. The central decorative figure on the ridge elevation is a cross resting upon the Chinese character for "love" done in bas-relief as a part of the elevation itself. The decorations at either end of the ridge elevation are a combination of the Chinese character for "faith" in bas-relief and the carved figure of a carp, the fish symbolizing struggle against the current.

To the eyes of the Westerner, the second most prominent feature of Chinese architecture is the lattice designs in wood for windows and doors. This feature was also utilized by the builders of the Twinem Memorial Prayer Hall. The main doorway and all the windows have a Christian latticework cross as the central symbol. The cross is surrounded by the symbolic lattice design for "man."

THE SPIRIT WAY

Many ancient Chinese temples have what is called a "spirit way" built into the steps leading up from the street to the floor level of the temple. During a visit to the famous "Temple of Heaven" in Peking, our guides warned us not to step on the "spirit way," for it was not for the feet of man. The emperor himself was not allowed to touch the "spirit way" but was carried above it in a sedan chair resting upon the shoulders of carriers who trod outside the "spirit way" on the steps for men. The

"spirit ways" at the Temple of Heaven are magnificent white marble panels carved with dragons, clouds, waves, and other figures in low relief. These panels are set into the exact "middle way" of wide stone steps, so inclined that the surface of the panel is flush with the step edges.

The Twinem Memorial Prayer Hall has a "spirit way" panel with a cross rising out of the lotus blossom. The symbolism expresses two ideas: "that Buddhism must find completion in the Christ," and that the way of the spirit is the way of the cross of Christ — suffering and sacrifice.

Another "spirit way" on the steps of St. Andrew's Church in Wuchang has a Christian cross under whose arms are two doves of peace. One dove is flying in, symbolizing that the only source of true peace is in Christ; and the other is flying out, symbolizing that no peace is worth having unless it is going out into the world.

The most obvious decorative device inside Chinese churches is the scroll, a long oblong strip of paper upon which pictures are painted or Scripture verses are written. Scrolls are as old as Chinese writing, and they are seen everywhere in all conditions, shapes, sizes, and colors, for every imaginable occasion. A Chinese wall looks naked without its scrolls. In Chengtu, during funeral ceremonies, I have seen forests of gay Chinese scrolls hung on both sides of the streets for several blocks and streaming

from both sides of the gate of an important residence. For occasions such as funerals, weddings, advancements, one writes a scroll, or a set of scrolls, which he sends as a gift.

THE WRITING ON THE WALL

Even the most humble Chinese chapel has scrolls hanging on the walls. They are often red in color because red symbolizes happiness and joy to the Chinese people. The lettering is in large black or gilt Chinese characters. Since it is a Chinese custom to hang scrolls in sets of two or four, one finds Scripture scrolls or panels hung in that fashion. The effect of this custom of scroll hanging is that, regardless of the preacher, those who worship in a Chinese church cannot escape the powerful challenges of the gospel.

POEM AND SONG

Music and literature have been grouped together here because they are so often used together in the form of hymns in Chinese worship. Although the bulk of the Chinese hymnal is still a translation of Western hymns, it is significant that there are about sixty original Chinese hymns included. This is the most widely used hymnal in China, and among student groups the original Chinese hymns are used much more often than the Western translations. Chinese students sing with a wide-throated abandon

almost unknown to Christian groups in America, and it is a breath-taking experience to hear them sing their own favorites, such as "Church of China, Arise and Stand," or "Arise, Be Free, Ye Slaves of Sin."

It is difficult to translate the poetry of one language into the poetry of another language without losing both the rhythm and the artistic arrangement of the original. For that reason we can give only the idea of the following Chinese hymns in English. Deriving the idea from the Chinese, we must then shape the ideas in the poetry of our own language, which, in cadence and sound, is far, far removed from the original. One of the oldest original Chinese hymns comes from the pen of Pastor Hsi, written more than fifty years ago.

When Thou wouldst pour the living stream,
Then I would be the earthen cup,
Filled to the brim and sparkling clear,
The fountain Thou and living spring.
Flow Thou through me, the vessel weak,
That thirsty souls may taste Thy grace.

When Thou wouldst light the darkness, Lord,
Then I would be the silver lamp,
Whose oil-supply can never fail,
Placed high to shed the beams afar
That darkness may be turned to light
And men and women see Thy face.[4]

[4] Translated by Mrs. Howard Taylor.

Chinese Christians are also fond of singing choruses, many of them being translations of Western choruses. There is, however, some very intriguing original music of this variety. English words have been set to the ancient "Yangtze Boatmen's Chantey," which Mr. Bliss Wiant explains, "holds a place of popularity among those who pull boats against the stream of this mighty river." [5] There are footpaths along all the riverbanks of China, and along these paths plod the men who pull the boats against the current by means of ropes attached from a mast on the boat to yokes on their own shoulders. Where large groups of men pull together on heavy boats, they chant some simple tune by which they keep in step and exert their strength in unison. The symbolism is clear. By Christian song these people keep their hearts in spiritual rhythm more efficiently and effectively to carry their Christian responsibilities. So the "Yangtze Boatmen's Chantey" has now become the "Song of Faith" with the following words:

Deeply I believe
That the Lamb was slain.
He on the cross bled
As love subdued pain.[6]

Christian words have also been given to "Song of the Hoe," with a new title of "God's Mercies."

[5] *The Pagoda: Thirteen Chinese Songs.*
[6] *Ibid.*

Great are Thy mercies,
Heavenly Father.
All our food and shelter
Thou dost give.
Serving Thee every day,
Humbly would I live.
I'm a tender blade of grass,
Breathe on me.[7]

T. C. Chao of the Yenching School of Religion has given Christian words to an ancient melody.

The Holy Spirit guides;
On purple morn He rides.
On calm seas He glides.
He moves like mighty tides.
He hides, He hides,
No truth from love He hides.[8]

To those who have longed for Chinese Christian hymns, "Stars of Ice," by T'ien Ching-tu, a student in Yenching University, near Peking, is welcome indeed.

Stars of ice, wheel of moonlight bright,
Shine on sheep with silv'ry light;
Humble shepherds chatting circled round,
Sit content on grassy heights;
Sudden light! Hark, the angels sing!
Shepherds crouch in awe.
Mid the clouds the angels proclaim:
God's Son is born in Bethlehem.[9]

[7] *Ibid.* [8] *Ibid.* [9] *Ibid.*

The Chinese chorus most familiar to North American young people is called "Unafraid." It grew out of the war experiences of Chinese youth, and it has been sung widely in our own summer conferences.

I will not be afraid.
I will not be afraid.
I will look upward,
And travel onward,
And not be afraid.

So we go singing onward.
So we go singing onward.
We're pressing upward,
We're marching homeward
To Him, unafraid.[10]

The challenge of that Chinese chorus is China's challenge to the young people of North America: trust and travel, worship and work, dependence and determination in the united effort to make Christ known and to make his way of life real in all the world.

CHRISTIAN PERSONALITIES

Christian personalities are one of China's greatest contributions to the world church. Those individuals with whom the non-Chinese world has had the most contact are naturally those Chinese Christians who have been, and are, leaders among their own people;

[10] From *Christian World Facts*, 1945–1946, p. 47.

and those characteristics that have made them leaders in China are also the qualities that have characterized them in their international contacts. The contributions, for instance, of the Chinese delegation to the Madras Conference in 1938 were universally acknowledged and praised.

DR. CHENG CHING-YI

There is a common superstition among unenlightened people that after death a man's spirit roams the world doing evil. A Chinese preacher once made use of that superstition to illustrate the opposite idea. "Many bodies without Christian spirits," he stated, "go about the earth doing evil, but once a body lays hold of a Christian spirit, that spirit goes about doing good throughout eternity." I have personally felt the influence of Dr. Cheng Ching-yi in my life, even though he died before I knew of him. Dr. Cheng's influence upon both the Chinese and Western church is as strong as it was during his physical lifetime. His name is mentioned in articles and books about the Christian church in China more often than the name of any other Chinese Christian. His ideals and methods of work are constantly referred to by Chinese and Western Christians alike as they work together in important conferences. All who have come under his influence, either directly or indirectly, agree that he is one of the outstanding Chinese contributions to the world church.

Cheng Ching-yi's father became a Christian through the influence of the London Missionary Society in Peking, where he later developed into an outstanding pastor. The young boy, Ching-yi, received his early education in the mission schools of Peking, where he became known for his diligence and natural ability. As a youth he was profoundly moved by the murder of some of his fellow students during the Boxer uprising. This provoked him to concentrate his energies more completely than ever upon his studies. He developed a fine scholarship in Chinese literature and spent a part of his time helping the Reverend George Owen revise the Mandarin New Testament for the British and Foreign Bible Society. When Mr. Owen was invalided home, the London Missionary Society sent young Cheng Ching-yi with him to complete the work in England. Upon completion of the revision he entered the Glasgow Bible Training Institute, finally returning to China for his ordination and a pastorate in Peking. When the London Missionary Society was asked to appoint a Chinese representative to the World Missionary Conference at Edinburgh in 1910, they sent Cheng Ching-yi.

Cheng Ching-yi was only twenty-nine years of age at the time, the youngest delegate at an important conference of well known world figures. He was unknown and was given only seven minutes in which to speak but "in that brief space of time adduced

seven reasons why church union should be set forward in China and before he had finished the whole assembly was moved to its depths, feeling that God indeed had been speaking through his Chinese servant and that one of the great words of the assembly had been placed on record. . . . In those seven minutes he had found his place in the leadership of the Christian missionary enterprise in China. The next day it was announced that Cheng Ching-yi had been appointed as a representative for China on the International Missionary Continuation Committee." [11]

From the moment of his speech in 1910 until his death in 1939 Cheng Ching-yi spent himself entirely for the Church of Christ in China and the world church. International recognition came in the form of honorary degrees from Knox University in Toronto, St. John's University in Shanghai, and Wooster College in Ohio. He was the guiding genius in the organization and development of the Church of Christ in China, the National Christian Council of China, the Chinese Home Missionary Society, and the Border Mission of the Church of Christ in China. He died at the age of fifty-nine while helping to organize the Border Mission. The following sentences copied from a letter written a few days before his death are typical of the man, Dr. Cheng Ching-yi.

[11] "Cheng Ching-yi: A Christian Statesman," by Nelson Britton, p. 516. *The International Review of Missions*, October, 1941.

"It is high time for the Chinese Christians to launch out into the deep for Christ, and the door of opportunity is wide open before our eyes. It is our conviction that Christ and Christ alone is the salvation of China and of the world. It is this conviction that makes me bold to go forward in spite of adverse circumstances." [12]

The world is richer because Cheng Ching-yi was Chinese and because he was Christian.

DR. WU YI-FANG

Dr. Wu Yi-fang was chairman of the seventy Chinese delegates to the International Missionary Congress at Madras. This was probably the first instance in Christian history where the leadership of a national delegation to an international conference was placed in the hands of a woman. Miss Wu, president of Ginling College, is the first woman to have become a college president in China. She went to Madras as chairman of the section on education, where her contributions in the field of Christian education were outstanding.

Some of Miss Wu's ability began to develop long before she was born, for she comes from a long line of progressive ancestors. Her father was a Chinese scholar holding official government positions in central China. Her mother's brother opened one of the earliest schools for girls. Her elder sister had

[12] *Ibid.*, p. 519.

great ambitions for Yi-fang and helped her to read pamphlets on political reform while still a small girl. As soon as education for girls became legal, she entered a mission school in Hangchow where she began to learn English, at that time the key to understanding Occidental science.

When Wu Yi-fang was eighteen years of age, her father, mother, elder sister, and brother died within a year, and she was left to care for her grandmother and younger sister. She taught English in a girls' normal school for one year and then entered Ginling College where she graduated three years later as a member of the first graduating class. Although interested especially in science, she ranked high in all subjects. While a student at college, she became a Christian and joined the church. Upon her graduation she was invited to return to Ginling as an assistant, but instead she accepted a position in the Peking Higher Normal School where she became head of the English Department. Those were the years of the Chinese literary renaissance, the beginning of the Russian influence, and the rise of anti-Christian propaganda.

In 1922 Miss Wu went to Ann Arbor as a Barbour Scholar in the University of Michigan. She completed her master's work in biology two years later and requirements for her doctor of philosophy degree four years after that. Although she had planned to teach biology when she returned to China, she was

invited to become president of Ginling College before she left Michigan, and she took over the duties of that position in 1928.

During the following nine years, until the Japanese invasion in 1937, the college grew steadily. It doubled its student body, it enlarged and modified its curriculum, and it added new buildings to the campus. President Wu's policies as president and her activities beyond the college proper put her in the forefront of China's educational, political, and religious advance.

Miss Wu Yi-fang has taken part in many national and international gatherings. She was China's representative at the Congress of Women in Chicago in 1933. The following summer she attended her third meeting of the Institute of Pacific Relations as one of China's delegates. In the autumn of the same year she took part in the United Foreign Missions Conferences led by E. Stanley Jones. In May she was called to London for an important meeting of the International Missionary Council. In 1936 she represented Ginling College at the Harvard Tercentenary, being one of eighteen women among the five hundred fifty-nine scholars from forty-six countries. At this same time she had the unique experience of being the first woman of any nationality to speak to the United States Naval War College.

Dr. Wu has been closely associated with the National Government of China, and she has had a large

part in the development of the New Life Movement and the national organization of Chinese women for war relief. She is one of the fifteen women members of the Peoples' Political Council, where she is the only woman chairman among the five chairmen of that same council. She impresses all thinking Occidentals who meet her as being a great woman. She is one who passes through every door open to her with dignity and with grace and with a greatness rooted in character inherited from a long line of fine minded men and women and developed through her Christian experiences.

T. Z. KOO

T. Z. Koo is another one of that Chinese delegation who helped to make Madras one of the milestones in Christian history. It has been said that Dr. Koo personifies the qualities of the Orient most needed in the Occident, that he interprets the Christian faith with a wealth of Oriental insight that helps us to understand more clearly the faith we live by. Dr. Koo has spent most of his life working among young people, serving for more than ten years as Associate General Secretary and Executive Student Secretary of the Chinese National Committee of the Young Men's Christian Association.

Immediately after his graduation from St. John's University in Shanghai, he got a job in the administration department of the Chinese Railway Service,

where he worked for nine years. In 1918 he joined the staff of the National Committee of the Y.M.C.A. in China. In 1925 he was one of the three Chinese delegates at the Second Opium Conference called by the League of Nations. Here he emerged as a Christian statesman. On that occasion one newspaper reported that "in Dr. Koo's speech the voice of the prophet broke in where the voice of the diplomat and expert ruled; and the prophet in his grip on the ultimate realities, and in his statesmanship, was a finer diplomat and more expert than they." In the years since then, his work has taken him into many nations. Wherever universities and students are found and wherever international gatherings of students and Christians are held, Dr. Koo is known and respected. He has been a main speaker at such gatherings as the World Conference of Christian Youth at Amsterdam in 1939 and the Conference on the World Mission of the Church at Madras in 1938. During recent years he has talked with students in Australia, New Zealand, India, Java, China, England, South America, and North America. In North America he has been a leader at the Toronto Consultative Conference, at the Northfield Mid-Winter Conference, and at many institutes of international relations. He has spoken before student audiences from coast to coast, and his visits have always been followed by a deepened understanding of basic world problems.

After Dr. Koo had spoken at a recent Institute of Human Relations at Whittier College in California, I asked a friend to analyze the secret of Dr. Koo's powerful influence over American audiences.

"Well, first of all," replied my friend, "T. Z. Koo is a man to whom Christ is very real. And also, he is a man who seems to be completely Chinese and perfectly at home anywhere in the world."

Back of the four Chinese Christian personalities mentioned here are the thirty-four at the second World Conference of Christian Youth at Oslo in the summer of 1947 and the seventy at Madras; back of these are half a million Chinese Christians living today in China; back of the half million are several million more who have lived and died since Robert Morrison baptized the first Protestant Christian more than a hundred years ago, and back of them all is Jesus Christ in whom we and they are bound together as brothers with the believers of all nations and races from the beginning of time.

Dr. Orlando Jolliffe of the United Church of Canada, who was a missionary in China for forty-one years, declares that the courage, the faith, and the perseverance of Chinese Christians during the recent war years has been a contribution to the world church. During those times when we may not have been able to see any challenge in our local situation worthy of testing our faith, we Christians of the West have been stimulated by examples of faithful

perseverance in the lives of Chinese Christians. The way that Chinese Christians faced up to privation, intense suffering, torture, and death — because of their faith — has helped the rest of the world to understand the vitality of that faith.

Take, for example, a church at Fenchow in the province of Shansi up near the area controlled by the communists. The Japanese army officials in Fenchow believed that communism, the Chinese National Government, and Christianity were all a part of a unified program to crush Japan. Forty-one church members at Fenchow were forced into a jail so full of prisoners that they had to take turns standing and sitting — there was never room enough to lie down! One of the prisoners said, "It was hell for our bodies, but our spirits soared to heavenly places." Insects and filth spread disease until half the prisoners became sick and died. As those who survived came back from questioning and torture, each was treated as a hero and given the special favors his fellow prisoners could provide.

The secretary of the Fenchow church organizations was a man over sixty. He was placed in a vat of ice and water until he fainted. He did not betray his faith. Later he contracted typhus and was sent home to die.

Mr. Kao, a minister, was given the "water cure." While he was bound to the floor, with water being forced down his nose and mouth, he thought of the

words, "Though I walk through the valley of the shadow of death, I will fear no evil." He did not waver in his faith.[13]

The persecutions came in different ways in different places. Some of the victims denied their faith and some hid their faith; but the main group of Chinese Christians have shown an endurance, courage, and fearlessness that not only inspires their fellow believers throughout the world but also serves as a powerful witness to the vitality of Christianity.

A letter from one who was injured in an air raid and who endured much subsequent suffering tells of what Christ means to him:

> After meeting adversity and passing through much suffering during the war, I still trust in the saving power of Jesus Christ our Saviour. It is not so much a theory about him, as a need I feel for him. In times of distress and despair one may look up to him. . . . We are saved by our faith in him, by our reliance on a forgiving Father, and not by our work. I need such a religion. Christ gives us freedom of will. . . . Christ lived a balanced life. . . . Jesus was and is a physician who knows how to deal with the sick — physically or mentally sick. With love and sympathy he healed the depressed. I love such a teacher and such a religion. In him I find a real Saviour and Master. . . .[14]

That letter might have been written by all the

[13] Reports by R. Orlando Jolliffe in *The Chinese Church Rides the Storm*. New York, Friendship Press, 1946.

[14] *Ibid.*, p. 46.

faithful Christians who have ever lived in China, from the first converts eight hundred years before the discovery of the American continent down to the present moment. Hear them, see them — from the past, from the present, from the future — repeating together, "I trust in the saving power of Jesus. . . . I feel a need for him. . . . I need the religion of Jesus Christ. . . . In him I find a real Saviour and Master. . . . I love such a teacher and such a religion."

These are the affirmations that make Christianity a growing force in China today. They are the affirmatives around which the future must stand, and a future in which you have a place if you are willing to share it with the Chinese and all the other peoples of the world.

A SELECTED READING LIST

The following books and pamphlets have been selected from many written about China and the Chinese people to provide young people and their leaders with suggestions concerning source materials available for use in youth programs. As will be noted, some are recommended for program use, others for reference and for reading by young people themselves. These books will prove most valuable if used in connection with denominational materials that describe the work of the reader's church in China.

Program Material*

Discussion and Program Suggestions on China for Youth, by Rowena Ferguson. Paper 35 cents. For use with *Rising through the Dust*, by Archie R. Crouch, and *Look Again at China*, by Willis Lamott. This guide includes messages written to American youth by Chinese high school and college students to be used as source material to give background for a study of the work of the Christian church in China.

Look Again at China, by Willis Lamott. Paper 50 cents. An illustrated background book on China, in color, presenting through pictures and text the country, people, and government; social ideals, religion, and art; an outline of China's history from early days into postwar reconstruction.

* The books in this section are all 1948 publications of the Friendship Press available from denominational mission headquarters and bookstores.

China — Twilight or Dawn?, by Frank W. Price. Cloth $1.50; paper 90 cents. An authoritative estimate of China's present situation based on a thorough knowledge of her history and people, and illumined by a great faith in China's destiny.

Tai-Lee's Precious Seed, by Mary I. Beck. Cloth $1.75; paper 90 cents. A lively story about teen-age young people in China, refugees during the war who returned to help rebuild their homes and school.

A New China, by Viola S. Winn. Paper 75 cents. A course on China for the younger teen-age group.

Fun and Festival from China, by Margaret G. Hummel. Paper 35 cents. Source material for recreational programs on China.

Tales from China, by Alice Hudson Lewis. Paper 75 cents. A collection of new stories about Chinese Christians. Illustrated.

A Political Map of China, in four colors. Size 30 x 24 inches. 35 cents.

Friendship Map: China. The fourth in a series of decorative maps in color. Size 30 x 24 inches. 50 cents.

Straight Furrow, by Hilda Benson and Elizabeth Howell. A three-act play on China. 50 cents.

For Reference Use and Personal Reading

(Prices subject to change by publisher)

America's Role in China, by Everett D. Hawkins. New York, American Institute of Pacific Relations, 1947. Pamphlet, 25 cents.

Changing China, by George E. Taylor. St. Louis, Webster Publishing Company and Institute of Pacific Relations, 1942. 40 cents. A brief presentation of many phases of Chinese life today.

Cheng's Mother, by Irene Forsythe. New York, Friendship Press, 1948. $1.00. A true story of a Chinese woman who, because of her Christian consecration, brought happiness to her home and friends.

China, A Country of Contrasts, by Mary A. Nourse and Delia Goetz. New York, Harcourt, Brace and Co., 1944. $2.50. An illustrated review of China's geography, history, education, industry, home life, recreation, and outstanding personalities.

China's Story, by Enid LaMonte Meadowcroft. New York, Thomas Y. Crowell Co., 1946. $2.00. An illustrated book that portrays with vivid descriptions daily life in the cities and rural districts of China.

Christian Voices in China, by Chester Miao and others. New York, Friendship Press, 1948. Cloth $2.00; paper $1.00. Chinese Christians speak for themselves, telling from experience what China suffers, fears, and hopes. Eleven leaders in the Chinese church make these accounts interesting and timely source material for supplementary use with *Rising through the Dust.*

Decline of Empire in the Pacific, by Eleanor Lattimore. New York, Institute of Pacific Relations, 1947. Pamphlet, 25 cents.

Doctors East, Doctors West, by Edward Hicks Hume. New York, W. W. Norton and Co., 1946. $3.00. The story of medical missions by a well known medical missionary.

Echo of a Cry, by Mai-mai Sze. New York, Harcourt, Brace and Co., 1945. $2.50. The story of a Chinese girl's childhood, written by one born in China, educated in England, America, and France.

Folk Tales from China, by Lim Sian-tek. New York, The John Day Co., 1944. $2.00. Fascinating tales from the wealth of legend in Chinese literature.

Forging a New China, by Lawrence K. Rosinger and J. Franklin Ray, Jr., Headline Series No. 67. New York, Foreign Policy Association, 1948. 35 cents. A timely pamphlet that gives information to use in interpreting the setting in which the Christian church works today in China. Five topics are developed: China Meets the West, The Struggle for Unity, China's War for Survival, Victory without Peace, Postwar America Aid to China.

Giants of China, by Helena Kuo. New York, E. P. Dutton and Co., 1944. $3.00. Biographies of some of China's great personalities.

Made in China, by Cornelia Spencer. New York, Alfred A. Knopf, 1943. $3.00. Illustrated. Good source material on the fine arts of China.

Mountain Village, by Chun-Chan Yeh. New York, G. P. Putnam's Sons, 1947. $2.75. A novel of the changing and changeless East showing life in a remote small Chinese community.

My Country and My People, by Lin Yutang. New York, The John Day Co., revised edition, 1947. $4.50. A presentation of China and her people that includes sections on the role of Confucius, Laotse, and Buddha in Chinese life.

Sun Yat-sen, by Nina Brown Baker. New York, Vanguard Press, 1946. $2.50. A biography of China's great leader.

The Changing Scene in China, by Gilbert Baker. New York, Friendship Press, 1948. Paper $1.00. A narrative revealing the strong qualities of the Chinese people.

The Land of the Chinese People, by Cornelia Spencer. Philadelphia, J. B. Lippincott Co., 1945. $2.00. An interesting introduction to China, illustrated with many photographs.

The Making of Modern China, by Owen and Eleanor Lattimore. New York, W. W. Norton and Co., 1944. $2.50. A short history of China.

The Pageant of Chinese History, by Elizabeth Seeger. New York, Longmans, Green and Co., revised 1947. $3.50. A comprehensive book for reference use.

The Spirit of Chinese Culture, by Francis C. M. Wei. New York, Charles Scribner's Sons, 1947. $2.75. The point of view of a Chinese Christian student of Chinese culture.

Torrents of Spring, by Robert Payne. New York, Dodd, Mead and Co., 1946. $2.75. A novel that begins about 1908 and leads up to the establishment of the republic under Sun Yat-sen. The story of Rose and her brothers Shaofent and Lifeng during the years leading up to the establishment of the republic under Sun Yat-sen.

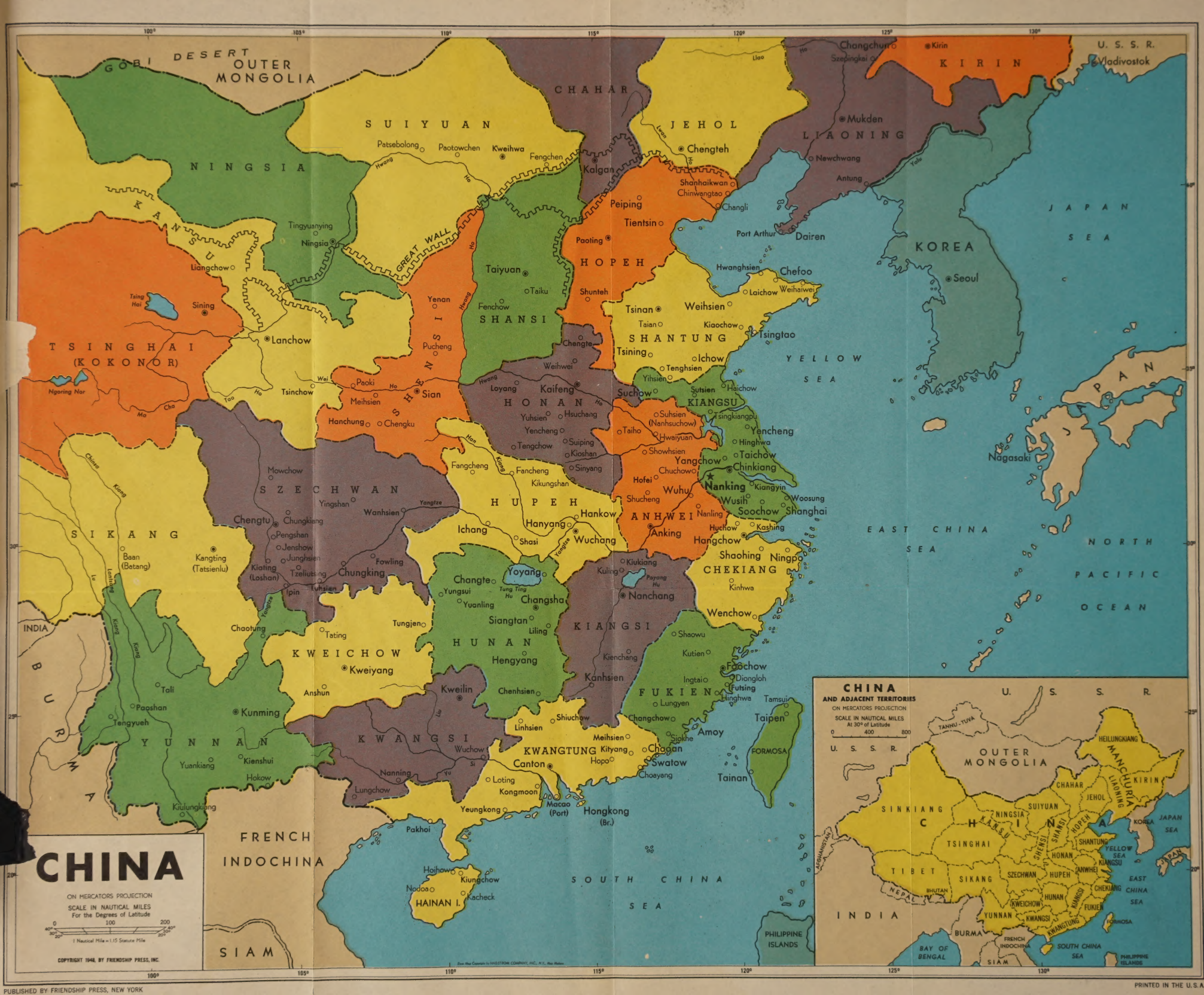
White Man — Yellow Man, by Arva C. Floyd. Nashville, Tennessee, Abingdon-Cokesbury Press, 1946. $1.75. Two major sections, "The Story of the White Man's Conquest" and "The Yellow Man's Reaction to the White Man," lead to a discussion of "And What Tomorrow?" with regard to the important world problem of race relationships.

PRONUNCIATION OF CHINESE NAMES

A good system of transliterating Chinese word sounds into North American English has not yet appeared. For this reason I have followed the most generally accepted method of spelling Chinese names. Commonly known names are spelled according to common usage. All others are spelled according to the Wade phonetic system which is used almost universally in Chinese-English dictionaries. The following table of vowel sounds may help those who are interested in trying to pronounce Chinese names correctly.

a as in *father*
e as in *eight*
eh as in *enemy*
erh as in *early*
i as in *machine* and *in*
o as in *old*
u as the *oo* in *goose*
hs as *sh*
ih as the *ir* in *stir*
en as the *on* in *onion*
eng as the *ung* in *sung*
ung as the vowel sound of *owe* plus a *g*

Pay no attention to the apostrophe (’), for it marks a non-English distinction in the pronunciation of initial consonants.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SHANTUNG
KIANGSU
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